بسم اله الرحمن الرحيم

English Translation.

انتخاب دواوين

of

The Selected Poems.

of

مولانا سيد فضل الحسن صاحب حسرت موهاني بي اے - "
" اڈيٹر اُردوے معلي و تذكرة الشعرا "

Maulana Syed Fazl-ul-Hasan Hasrat Mohani, B. A.,

Editor Urdu-e-Moalla & Tazkira.

معے انگريزي ترجمه و مقدمه از رحم علي صاحب هاشمي

With a forward by Ch. Rahmali Hashmi B. A.,

جسپر مولانا حسرت نے بهي سابرمتي جيل مين نظر ثاني كي هے

Revised by Maulana Hasrat Mohani,

IN SABARMATI JAIL.

حصه اول

PART I

جسكو ترتيب ديكر بيگم حسرت موهاني نے كانپور سے شائع كيا

Edited by Begum Hasrat Mohani,

مركنٹائل پريس

Mercantile Press, Cawnpore.

طبع اول ۱۰۰۰ سنه ۱۳۴۱ هجري قيمت ۱ روپيه

1922.

1st. Edition 1000 ... ... Re. 1

PREFACE.

It was some time ago that Maulana Syed Hasrat Mohani was requested by some of his friends that a selected portion of his Urdu poems should be translated into English. Thus it was that he began the Translation work, but soon after he was arrested and sent to Ahmadabad to stand his State trial there.

There is no doubt that if he were free he would have enlarged and revised the whole work to his entire satisfaction. As he was much interested in the work, he did revise a portion even in Sabarmati Jail In his absence the whole burden of editing and publishing fell on my shoulders.

Under the circumstances in which the work is presented, I hope the readers will overlook the weakness that may be there.

BEGAM HASRAT MOHANI,

٧٨٦

دیباچہ

پچھلے دنون مولانا سید حسرت موہانی صاحب نے بعض احباب کے اصرار پر اپنے منتخب کلام کے ترجمہ انگریزی کا کام شروع کیا تھا - لیکن تھوڑے ہی عرصے کے بعد مولانا گرفتار کرکے احمد آباد بھیجدے گئے -

اسمین شک نہین کہ مولانا کی گرفتاری کی وجہ سے یہ کتاب بیش قیمت اضافات و اصلاحات سے محروم ہوگئی - لیکن پھر بھی اُنہون نے سابر متی جیل مین غیر معمولی انہماک سے کام لیکر اس پر ایک حد تک نظر ثانی کرلی ہے -

مولانا کی عدم موجودگی مین کتاب کی ترتیب و اشاعت کا فرض مجھے انجام دینا پڑا جن صورتون مین یہ کتاب پیش کیجارہی ہے - اُنہین ملحوظ رکھتے ہوے - مجھے اُمید ہے کہ ناظرین ان نقائص کو نظر انداز کردینگے - جو کتاب مین رہگئی ہون -

خاکسار بیگم حسرت موہانی

FOREWORD.

Hasrat the politician and Hasrat the poet is by now sufficiently known in India and elsewhere; but Hasrat the man, one of the greatest men living, is known only to a limited circle, which is fortunate enough to know him rather more intimately. A short and unnoticeable bodily structure, a dark oval face with plenty of pimples, a heavy voice with child-like tone and above all a somewhat shabbily dressed man travelling in the third class and walking along with the common folk in the streets will not signify much. But to those who have seen men and life the abundance of greatness and the height of feelings and ideas will be visible in the restless, but piercing eyes. Few of the Indian politicians can boast of a throughout constant and consistent policy and character, both private and public, as Hasrat's and few indeed have suffered so much for their convictions and few have seen so much opposition and obstructions in their way as Hasrat was fated to see and finally few workers have lived to see their ideas and ideals being ultimately taken up by the whole country. But Hasrat has seen all this and more, and yet Hasrat is Hasrat as ever: the same out-topping patriot, the same enthusiastic worker, the same familiar friend of every body and the same simple and chaste Hasrat, easily accessable to all. At a time when patriotism was a sin and jail an indignity, Hasrat, as he himself says in one of his beautiful lines, laid the foundation of suffering for the country. In an independent country a man of Hasrat's principles would have been deified and worshipped, but in India he was hurled into jail like an ordinary criminal and there shut up with murderers, cut-throats and morally degenerate ruffians and treated even worse. But Hasrat lives to see, may it be long, that his purifying soul has sanctified the jails which are now called 'the Abode of Krishna,' 'Swaraj Ashrams', 'the Gateways of Liberty' and what not. Hindu Moslem unity and Swadeshi are in fact the life mission of Hasrat and those who have studied his career can see how much he was opposed, nay ridiculed, by his co-religionists who now stand in the lime-light of public favour and staunchest advocates of the mission which Hasrat preached. 'A traitor to the country' and 'a

slave of the Hindus' were some of the titles he earned in his early days of activity. But these bluffs or even tribulations of jail life could not change Hasrat or his course of life, and he has the gratification to see the world coming round to him.

But why, people will ask, is not Hasrat's name so common in the "Jais" along with, say Mahatma Gandhi or Ali Brothers, who I can say without any fear of contradiction, are yet so young in politics before Hasrat ? The answer to this question is not far to seek. Hasrat of all living personalities hates ostentation and show. He is a quiet and steady worker, not very fond of platform orations and forging ahead. Action is the watchword of his life and instead of waxing eloquent on any particular subject or writing firy articles, he likes to work it out in practice and puts before the world not a theory, but its net result in a tangible form. This kind of demonstration is not so glaring as the other one. Its effect is slow, but at the same time sure. If Hasrat had taken to the lecturing and writing campaign he would have got some followers and a world of admirers. But his whole life is a lesson of self-sacrifice and self-denial. He looked more to the interests of the country than to the interest of his particular ideas or principles or even to his personal glorification. By this argument I do not intend to cast any reflection upon anybody. I want only to impress upon the readers the exact point where Hasrat stands a distinct figure among his fellow workers.

It is not in my province here to discuss Hasrat's politics at any length. But poetry has direct relation with the author's ideas and personal character and it is essential, therefore, to touch the same before actually commenting upon the lines of a particular poet and I shall begin here with a short outline of his life-sketch.

Birth and Early Life.

Hasrat was born in 1298 A. H. at Mohan, District Unao, Oudh. He belongs to a very respectable branch of the family of the Prophet and his ancestors came to India from Neshapur and settled in the vicinity of Lucknow. His father was not very rich and therefore

his education was not on a scale worthy of the man and his mind. But personal labour and literary taste largely compensated for his proportionately meagre educational qualifications. He was given usual religious instruction at home where he also learnt preliminary Persian and Arabic and then passed vernacular middle examination with distinction and merit. He then went to Fatehpur (Haswa) for English education. He passed his Entrance examination from the Government High School of the place with a merit scholarship and went to Aligarh where he took his B. A. degree in 1903.

Hasrat has a natural affinity with polished and chaste literature and this instinct was demonstrated from his early age. While studying at Fatehpur he moved in the society of the best minds of the place from whom he privately studied Arabic and Persian literature and also developed his poetical instinct. The hours which other students spent in gossips and play were utilized by Hasrat in improving his mental faculties and capabilities and this accounted for his throughout successful educational career. He himself is reported to have said that he never appeared for any examination without being sure of success and before waiting for the result he began preparations for the future course. Thus immediately after finishing his B. A. Examination at Aligarh he filed a declaration for a monthly magzine, "*Urdu-i-Mualla*," which rendered meritorious services to the literature and politics of the country.

Marriage and Home-Life.

In 1904 Hasrat was married to an accomplished lady of his own family and his home-life must be simply enviable for Begum Hasrat is not only endowed with all the best qualities of a lady, but is also the most devoted companion of Hasrat in all his troubles and pains. All the time that Hasrat was in jail his wife had to take up the heavy responsibilities of supporting herself and her only little child in rather strained financial circumstances and the way in which she discharged these responsibilities is really meritorious and indicates the highly gifted character of her heart and mind. During these days she not only managed Swadeshi Stores and Book Agency which were almost the only means of Hasrat's subistence, but

also compiled and published *Diwan Hasrat* in 4 volumes and dictated notes for Hasrat's life-sketh published by the Muslim Internees' Relief Committee. There were friends and sympathisers who were ready with their purse to help Hasrat's family, but Begum Hasrat politely refused to accept such help and, single-handed did what the ablest men alone could do. When Hasrat went to jail he was in debt and the expenses of trial etc. increased its amount; but it was solely due to the unflinching energy and and tact of Begum Hasrat that, by the time Hasrat was released, he had almost easy winds to sale. The life-sketch of Hasrat is not complete without a reference to his wife's share in it. But I can only briefly refer to it here.

Politics.

Politics to Hasrat is a religion—not of formulas and beliefs merely but of a tangible reality. He is a born patriot of abounding zeal and no wordly power, howsoever horrid, can suppress his heart or mind or force him to act against his conscience. His politics may be described in two words: Indian nationalism and Pan-Islamism, and these two he considers as interdependent. As a Nationalist his ideal is complete independence for India and as a Pan-Islamist he aims at a world-wide Moslem organization, which he considers as the most important aspect of Moslem religion. He took up politics when patriotism was a crime and he was the first Musalman who advocated and vigorously fought for Hindu-Moslem unity which he still considers as the primary necessity of national existence. There are people who differ from him in politics and there are others who actually oppose him, but there is none who does not respect him for his unblemished patriotism and selfless sacrifices and this reveals Hasrat's place in the present day politics. It may be that Hasrat's policy does not satisfy every thinking mind but any one in India who knows some politics knows also that Hasrat does not live for himself but for his country and nation and his opinion, therefore, is not to be lightly considered and he will not be silenced by any personality, howsoever, influential, if he sees any flaw in any nationalist programme. With Lokmanya Tilak, whom he devoutly followed, Hasrat believes that independence is the birthright of every nation and

India is no exception to it, and for this object no sacrifice is too great. Hasrat had had some differences (now made up) with Mahatma Gandhi and the heart of every Indian patriot beat with Hasrat but out of a long range of great names, it was Hasrat alone who had the courage to oppose Mahatmaji and put up a vigorous front in the open session of the Congress He was defeated again and again, no doubt, but defeat or no defeat, there is no gainsaying that he has done his duty, the most important duty of any patriot of independent ideas.

Long and continuous political service has considerably matured Hasrat's judgement and it is not possible for any one to deceive him in any way or persuade him to follow an illusory path. When Dr. Ansari and Hakim Ajmal Khan issued a joint statement regarding Khilafat demands in March 1922, Hasrat was the first man to see its implications and he did not hesitate to proclaim publicly that the proposals contained in the statement were mere illusion and did not go any further than Lord Northcliffe's proposals, which, while professing much, gave very little substances. I am not in a position at this place to enter into this controversy at any length and it is enough to indicate Hasrat's mentality to mention that Hasrat's idea of the Khilafat is to retain a raligious and political head of the Musalmans of the world and the person in whom the Khilafat is vested should be in a position to protect it and not merely a guardian of the holy shrines or a puppet under the control of foreign powers. He also wants the whole of Jaziratul Arab to be freed from non-Moslem control of any kind. In these two questions Hasrat, like a true Muslaman, will admit of no compromise, just as in his nationalism he will not take anything less than complete independence.

The question here arises whether these uncompromising ideas are practical ? In his presidental address of the Muslim League of 1921, Hasrat has fully discussed his political views and has applied them to practical politics and for a fuller answer to this question I will ask the readers to peruse that valuable document; but one thing I cannot help noticing here. It is absolutely essential in every struggle to keep one's head clear about what one is fighting for and struggle for freedom is no

exception to this rule. Hasrat's life mission is to give prominance to this idea without which it is impossible to appeal to popular imagination or to create any enthusiasm among the workers. If all these heavy sacrifices were being made only to get a few more reforms in the system of Government it would be unjust, in Hasrat's opinion, to ask the country to undertake the risk. With this brief hint I proceed further.

Swadeshi

Swadeshi is in fact the dominating principle of Hasrat's policy and he considers it as a key to national freedom. Long before Mahatma Gandhi entered the field of politics, long before Khaddar came to be noticed and long before the Congress ever seriously thought of it, Hasrat had established his Swadeshi Stores at Aligarh and was touring round in the country to popularize Swadeshi and to open Swadeshi Stores in various parts of India. Obstacles were put in his way and he met with opposition, bluffs and ridicules from unexpected quarters. But he flinched not in his duty and valiantly fought for the cause. He has been a member of the Industrial Conference since 1905 and his efforts to popularise the use of Indian made articles, especially cloth, have always been unceasing. At Aligarh the authorities of the M. A.-O. College strictly prohibited the students to meet with or talk to Hasrat or to purchase anything from his Swadeshi Stores, and as no shop at Aligarh could thrive without the patronage of these students, Hasrat did not make much money out of his labours. But he persisted on and bore all the anxieties cheerfully and without a murmur.

Jail Life.

Few have suffered so much for patriotism as Hasrat did but the opposition and bluffs, though disouraging to others, were really an incentive to Hasrat to devote himself more and more to politics and from 1908, when he was hauled up for an article in his monthly *Urdu-i-Mualla* a course of severest trials in any man's life began. The article in question related to the British policy in Egypt and was really written by a student of the M. A.-O. College But Hasrat took all its responsibility upon himself and did not give out the

author's name. The farce of a trial was, however, held and Hasrat was found guilty of sedition and sentenced to 2 years' rigorous imprisonment and Rs. 500 fine. The Magistrate of Aligarh exercised all his powers to give Hasrat the maximum punishment he could give and not content with this he did all in his power to ruin Hasrat and reduce his family to abject poverty. In lieu of fine the Magistrate had the option to extend the period of imprisonment but he would have none of this and exact the pound of flesh. Hasrat was not in a prosperous financial condition and the only thing upon which the revengeful hands of the Magistrate could fall was his precious library which was raided by the police and ravished and reduced to a huge heap of waste papers and then sold for a paltry sum of Rs. 60. This touched Hasrat greatly and he never forgot in his life the loss of his only life-wealth.

The story of Hasrat's life in jail is too harrowing for words to depict. A detailed account of this is given in a valuable book written by Hasrat himself and known as "*Mushahedat-i-Zindan-i-Firang.*" This book was translated in English by Lala Lajpat Rai and presented to Lord Morley, the then Secretary of State for India. I will ask the Urdu-knowing readers to purchase a copy of it and see the type of civilization of the Indian Government system in all its nackedness. A few observations, however, will not be out of place here. To say that Hasrat was treated in jail worse than habitual hooligans and morally degenerate criminals is but a small fraction of truth. The hard labour of grinding corn is not taken for over a month or so, even from the worst criminal, but Hasrat was for full one year in jai (one year of punishment being remitted by the High Court and the amount of fine uncovered by the sale of his library being paid by a relative of Hasrat) and all this time he was engaged in grinding one maund of wheat every day. Even the month of Ramzan was spent in the same trying labour and with this and Jail food Hasrat completed his 30 days of fast. The Jail authorities were instructed to treat Hasrat as badly as possible and were ordered to "drive the heat out of his brain."

This one year, however, passed away but very soon after his release he was hauled up again and arrested and interned in 1916 at Lalitpur. Here he was offered a maintenance allowance of Rs. 50 p. m. which Hasrat refused to accept, for, being a Syed, he was religiously forbiddin to accept money given from charity fund. He also violated the rules of internment by coming out of its limits, whereupon 3 cases under the Defence of India Act were instituted against him and he was sentenced to 8 months' simple imprisonment on each count, the sentences to run consecutively. These two years of simple imprisonment were not as hard as the previous one year although he was transferred from jail to jail and had to face the whims and superstitions of various Jailors. When 3 months were left for his release he was served with the internment notice again, but Hasrat with unfaltering faith in the justice of his cause and his usual high courage refused to accept the internment conditions and preferred to remain in jail. These conditions were, however, forced upon him and he had to be interned after accomplishing his two years' term of imprisonment, and it was long after his release that restrictions of internment were removed and he was set at large, his movements continuing still to be watched by the Police.

It will not be out of place to mention here that while in these troubles and tribulations Hasrat's mind was as alive as ever and it was all in jail that he completed his great poetical works (Diwans) now so well appreciated by all classes of literary people.

Its Blessings.

It is in troubles that a man's character is tested and it is suffering which strengthens and developes it. But every one does not derive the same benefit from good things in life. A virtuous gift of God may sometimes be abused by a class of people, while others by a process of self reform may turn a curse into a blessing and a hell into heaven. Hasrat's whole political career is a series of tribulations and suffering in the cause of the country and the way in which each trouble and inconvenience has affected his career is simply a marvellous indication of the metal of the man. The first and

the most important lesson that he imbibed from tortures of jail life is that of the abounding spirit of self-sacrifice and self-abnegation. He has learnt, and fully well, how to reduce the necessities of life and his private life is now free from all show of inconvenient botherations. He enjoys a simple food, a simple, nay coarse, dress, he walks on foot or takes cheapest conveyance and he travels by the third class. Thus Hasrat no longer fears jail in his political activities and, his wants being reduced, he can and does take up the humblest work in the service of his country. He is not a visionary, but a thoroughly practical man and he will not ask people to do a thing which he has not done himself. Thus he always takes the first blow of the apponent in the fight. He has the privilege of being first to go to jail in the national cause and he stands alone in the amount of suffering he had to undergo for his country.

Present Life.

Soon after the internment restrictions were removed Hasrat shifted his residence from Aligarh to Cawnpore. At this latter place he lives and works for the cause which has always been so dear to him. He is the Managing Director of the Khilafat Swadeshi Stores Ltd. and devotes his time in popularising Swadeshi and organising the Muslim League of which he is president for the year. A vernacular daily and an English weekly newspapers are shortly to appear under his editorship. (His arrest and conviction at an inopportune moment obliterated his scheme, but the present writer of these lines is working out a scheme for a Press and an Urdu paper.)

His Poetry.

Way is now cleared for a review of his poetry and my desire is to write a detailed survey and criticisim of his poetical works, but I have already taken up plenty of space and it will not be fair to tax the patience of readers any longer and stand in the way of their enjoyment of reading the following pages which will give them an idea of Hasrat's poetical genius. I will conclude, therefore, with a few brief remarks.

I have made a vain attempt at translation. Difficult, almost impossible, as the task is by itself, my own limitations

have made it still more so. Like Fitzgerald I cannot lay before readers the exact sentiments and motives of Hasrat's lines. My only plea is my wish to give a hint to abler and more learned men of my community to the desirability of such efforts. Great poets of other countries are being translated in our vernaculars and efforts are being made to take lessons from the flights of imagination of various nations of the world. We are ruled by a foreign nation at present and our merits do not count in our own eyes. But time comes when India will play a high roll in the world politics and will it not be wise to put before the world at the time what a wise and thinking class of our people, viz. poets of all ages in this land, thought and how the art developed from stage to stage? It is now that this task is to be taken on hand and Hasrat is the typical poet to start with. I give below a few points of my contention.

Its Prominent Features.

The foremost thing that strikes a critic in Hasrat's poetry is its genuineness and reality. Hasrat's verses are true interpretations of his mind and heart. He does not go for unnatural and out of the way ideas and conceptions or beat the centuries old path of stories of flowers and nightingales. For his poetry, no doubt, Hasrat adopted the language of former poets but the ideas underlying the words are far from being artifcial and improbable. The point will become clearer if we compare Hasrat with two of his greatest contemporaries *viz.* Akbar (now alas ! no more !) and Iqbal. Akbar revolutionised Urdu poetry and created a new line for himself which was far above the ordinary run of poets. Iqbal did the same on a smaller scale and tried to make Urdu poetry more philosophic and more idealistic. Hasrat adopted a humbler and more effective attitude. He took np the language and material of his predecessor poets and built up a structure which is more in comformity with the modern age and modern conditions. Momin and Nasim of Delhi are Hasrat's ideal and he admiringly refers to these two again and again in his poetry. The simplicity of style and of ideas and expressions, so prominent in Hasrat's poetry, is really an inspiration of these two great poets. But Meer and Ghalib do not escape his notice. He has

written a commentary of Ghalib's Urdu poetical works, which is very popular and has distinct recommendations for itself among other commentaries now in vogue. It is not in my province here to criticise these commentaries and compare them with Hasrat's and I leave the matter for the readers to judge for themselves.

To a careful and competent critic Hasrat's poetry will give a detailed history of Hasrat's life and the course of his mental development: the stories of his struggles with himself, his surroundings and the Government, accounts of wars and victories in the national cause, complaints of his fellow workers who hesitated and shirked, descriptions of his sufferings and tortures at the hands of his people and the Government, jottings from original love affairs and glorification of graces and beauties—all this and more is to be seen clearly and sometimes interlaced with one another in Hasrat's poetry. To say that Hasrat is the greatest poet of his times may seem to be an exaggeration to some; but no body will, in fairness, deny to him the attribute of being the greatest reformer of Urdu poetry and it is as such that I present him to-day before the English knowing public. I wish that this translation were done by some one abler than myself, but I have stated my plea for the undertaking and duty does not admit of arguments and excuses.

To Jail Again.

After these pages were written and Hasrat was revising my translation of his poetry he was arrested again and charged under Sections 121 and 124 A in respect of his two speeches the Ahmadabad Congress and his presidential address of the Ahmadabad session of the All-India Moslem League. He was tried by the Collector of Ahmadabad and committeed to the Sessions, who, in spite of decisions of the Jury as "not guilty" on all charges, sentenced him under latter section to 2 years' rigorous imprisonment and referred the charge under section 121 to the High Court. The details of the trial and Hasrat's attitude towards the same have appeared in the Press and I need not dwell upon these here. Suffice it to note here that another fresh chapter of Hasrat's

life opens with this conviction and when India is freed and a history of its struggle for freedom is written, Hasrat's name will stand as a great land-mark along with Lok. Tilak, Mahatma Gandhi and other great leaders of the cause. I close this account with my humble tribute to the person and principles of Hasrat and congratulations to his spiritted wife, who has taken these privations and troubles with fortitude and patience.

RAHM ALI ALHASHMI,

Cawnpore, May 10th 1922.

بسم اللہ الرحمن الرحیم

(۱) ۱— لاوں کہاں سے حوصلہ آرزو سپاس کا
جبکہ صفات یار میں دخل نہو قیاس کا

۲— عشق میں تیرے دل ہوا ایک جہان بیخودی
جان خزینہ بنگئی حیرت بے قیاس کا

۳— رونق پیرہن ہوئی خوبی جسم نازنیں
اور بھی شوخ ہوگیا رنگ ترے لباس کا

۴— لطف عطائے یار کی عام ہیں بسکہ شہرتیں
قلب گناہ گار میں نام نہیں ہراس کا

۵— طے نہ کسی سے ہو سکا تیرے سوا معاملہ
جان اُمیدوار کا حسرت محو یاس کا

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(1) 1. Where am I to get the courage of aspiring to appreciate,
When in the qualities of the Friend there is no room for surmise?

2. By your love the heart became a world of forgelfulness
And the life itself became a store-house of unbounded surprise.

3. The beauty of the delicate body heghtened the splendour of the shirt.
The colour of the apparels was thereby brightened.

4. Kindness and generosity of the Friend are universally known,
Therefore, there is no trace of fear in the heart of the sinner.

5. No one except you could decide the fate
Of the supplient life of Hasrat entranced in despair.

(۲)—۱ حسن بے پروا کو خودبین و خود آرا کردیا
کیا کیا میں نے کہ اظہار تمنا کردیا

۲—بڑھگئیں تجھسے تو ملکر اور بھی بیتابیاں
ہم سمجھتے تھے کہ اب دلکو شکیبا کردیا

۳—عشق سے تیرے بڑھے کیاکیا دلونمیں مرتبے
مہر ذرونکو کیا قطروں کو دریا کردیا

۴—کیوں نہو تیری محبت سے منور جان و دل
شمع جب روشن ہوئی گھر میں اُجالا کردیا

۵—سب غلط کہتے تھے لطف یارکو وجہ سکوں
درد دل اُسنے تو حسرت اور دونا کردیا

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(2) 1. made the unmindful beauty proud and self adoring.
What did I do that I expressed my fancy?

2. The stir of the heart further increased after I saw you.
I was under the impression that it would be contended now.

3. What height the status of the hearts attained in your love.
The particles of dust became sun and the drops of water became oceans.

4. Why the heart and the soul be not enlightened by your love.
When the lamp is lighted the whole house becomes bright.

5. All were wrong when they considered the kindness of the friend to be a source of relief,
For this, O'Hasrat, on the other hand, has redoubled the pain of heart.

(۳) ۱ – رنگ سوتے میں چمکتا ھے طرحداري کا
طرفه عالم ھے ترے حسن کي بیداري کا

۲ – مایه عشرت بیحد ھے غم قید وفا
میں شناسا بھي نھیں رنج گرفتاري کا

۳ – جور پیھم نه کرے شان توجه پیدا
دیکھ بدنام نه ھو نام ستم گاري کا

۴ – ھیں جو اے عشق تري بیخبري کے بندے
بس ھو اُنکا تو نه لیں نام بھي ھشیاریکا

۵ – کٹ گیا قید میں ماہ رمضاں بھي حسرت
گر چه سامان سحر کا تھا نه افطاري کا

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(3) 1. The glamour of elegance shines while you are asleep,
It is a wonderful sight of the awakening of your beauty.

2. The sorrow of the prison of faithfulness is really the spring of unbounded pleasure.
I am not even acquainted with the gloom of imprisonment.

3. Continuous oppression may not give it the colour of attention.
Beware! lest the tyranny should loose its nature.

4. Those who are slaves of your forgetfulness, O'Love!
Will, if they can, never think of coming to senses.

5. The month of Ramzan also passed in prison, O'Hasrat!
Although there was no arrangement of *Suhar** or *Aftar*†

* Food taken before dawn in the fasting month.
† Breaking fast in the evening.

(۴) ۱—تجھسے وہ ملا شوق سے اور تو نے نہ جانا

حسرت کو ابھي ياد ھے تيرا وہ زمانا

۲—ھے ايک در پير مغاں تک تو رسائي

ھم بادہ پرستوں کا کہاں اور ٹھکانا

۳ مخصوص غم عشق ھيں ھم لوگ ھمارا

اچھا نہيں اے گردش افلاک ستانا

۴—صد شکر غم ھر دو جہاں سے ھے وہ فارغ

جو دل ھے ترے تير محبت کا نشانا

۵—آتي ھے تري ياد سو حسرت کو شب غم

ھر بار اسے افسانہ دل کہ کے سنانا

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(4) 1. He fondly met you and you did not notice it.
Hasrat still remembers that time.

2. The door of the old wine dealer is yet accessable.
Where else is the place for we, votaries of wine!

3. Particularised are we for the grief of love.
Your tyrannies O'Sky! are not suited to us.

4. Happily that heart is free from the anxieties of both the worlds.
The heart which is the target of the arrow of your love.

5. Your recollection comes to Hasrat in the troubled night of separation.
And for him there is nothing but to relate, before it the story of the heart, every time it comes.

۵ ۱—ھمنے کسدن ترے کوچے میں گذارا نہ کیا

تونے اے شوخ مگر کام ھمارا نہ کیا

۲—ایک ھي بار ھوئیں وجہ گرفتاري دل

اِلتفات اُن کي نگاھوں نے دوبارا نہ کیا

۳—محفل یار کي رہ جائے گي آدھي رونق

ناز کو اُس نے اگر انجمن آرا نہ کیا

۴—روبرو چشم تصور کے وہ ھر وقت رھے

نہ سہي آنکه نے اُن کا جو نظارا نہ کیا

۵—گر یہي ھے ستم یار تو ھم نے حسرت

نہ کیا کچھہ بھي جو دنیا سے کنارا نہ کیا

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(5) 1. Not a day passed when I did not pass through your lane,

But never, o sprightful, did you foster me!

2. Only for once did they effect the capture of heart,

His eyes did not turn this side again.

3. Half of the life of the audience of the friend will vanish,

If he does not brighten the meeting with lovely manners.

4. Before the eyes of conception he always remained,

It does not matter if the actual eyes did not see him.

5. If the tyranny of the friend remained as it is, O'Hasrat!

The least to be done by me will be to leave this world.

۶ ۱—هجوم بیکسي کو وجه لطف بیکراں پایا
کہ ھمنے آج اُس نامہرباں کو مہرباں پایا

۲—ستم سمجھے ھوئے تھے ھم تري بےاعتنائي کو
مگر جب غور سے دیکھا تو اِک لطف نہاں پایا

۳—حقیقت ناله دل سے کھلي غمہائے پنہاں کي
سنا شور جرس جسنے نشان کارواں پایا

۴—ھنسي عبرت بہت جب رنگ گل کي بے ثباتي نے
چمن میں عندلیب سادہ دل کو شادماں پایا

۵—نہ جائے کوئي میري وضع رسوا پر که اے حسرت
کمال عاشقي نے مجھہ کو یکتائے زماں پایا

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(6) 1. The abundance of my helplessness was the cause of his unlimited attention,

For to-day I found that unkind to be kind to me.

2. I considered your indifference to be a tyranny,

But on closer observation it proved to be a disguised attention.

3. The cry of the heart revealed the nature of the inherent pain,

For whosoever heard the noise of the bugle got the trace of the *caravan*.

4. Fates laughed very much when the mortal nature of the colour of flower

Found the foolish nightingale merry in the garden.

5. Let not any one look down upon my humble looks O'Hasrat,

For the perfection of love found me a unique figure in the world.

۷ ۱—پیہم مجھے پیالہ مئے برملا دیا
ساقي نے اِلتفات کا دریا بہادیا

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۸ ۱—اِضطراب عاشقي پھر کارفرما ہوگیا
صبر میرا نا شکیبائي سراپا ہو گیا

۲—سادگیہائے تمنا کے مزے جاتے رہے
ہوگئے مشتاق ہم اور وہ خودآرا ہو گیا

۳—بعد مدت کے ملے تو شرم مجھسے کسلئے
تم نئے کچھہ ہو گئے یا میں نرالا ہو گیا

۴- ضبط سے راز محبت کا چھپانا تھا محال
شوق گر پنہاں ہوا غم آشکارا ہو گیا

۵—ہے زبان لکھنئومیں رنگ دہلي کی نمود
تجھہ سے حسرت نام روشن شاعري کا ہوگیا

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(7) 1. Repeatedly he gave me cup after cup of wine.
The *Saqi*, in fact, released the ocean of his kindness.

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(8) 1. The anxieties of love became dominent again.
My patience was thereby transferred into impatience.

2. Enjoyments of simplicity of desires vanished,
For I became fond, and he self adoring.

3. Why is this shyness when you meet me after a long time?
Did you become new to me or I new to you?

4. It was impossible to conceal the secret of love by suppression,
For if desire was concealed sorrow came to the fore.

5. The taste of Delhi is rendered in the language of Lucknow
Through you, Hasrat, the name of poetry is bright.

(۹) ۱—بر سر ناز وہ از راہ کرم پہنچا تھا
شب عجب لطف کا سامان بہم پہنچا تھا

۲—شرح بیمہرئی احباب کروں کیا حسرت
رنج ایسا دل مایوس کو کم پہنچا تھا

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(۱۰) ۱—یاد کر وہ دن کہ تیرا کوئی سودائی نتھا
باوجود حسن تو آگاہ رعنائی نہ تھا

۲—عشق روز افزوں پہ اپنے مجھکو حیرانی نتھی
جلوۂ رنگیں پہ تجھکو ناز یکتائی نہ تھا

۳- دید کے قابل تھی میرے عشق کی بھی سادگی
جبکہ تیرا حسن سرگرم خودآرائی نہ تھا

۴—کیا ہوئے وہ دن کہ محو آرزو تھے حسن و عشق
ربط تھا دونوںمیں گو ربط شناسائی نہ تھا

۵—تونے حسرت کی عیاں تہذیب رسم عاشقی
اِس سے پہلے اعتبار شان رسوائی نہ تھا

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(9) 1. It was a unique scene of enjoyment brought about last night,
When he, by his kindness, was disposed towards blandishment. !

2. What should I say about the unkindness of friends O'Hasrat!
Never did my helpless heart experience so much anguish.

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(10) 1. Remember the day when no one was fond of you,
And with all your beauty you were unconscious of it.

2. I was not surprised at the ever-increasing love of mine.
And you were not proud of the matchlessness of your graceful appearance.

3. The simplicity of love was worth observation,
When your beauty was not busy in self-adoration.

4. Where are the days when beauty and love were inclined to fancy?
And in spite of there being no friendship there existed a kind of relation between them.

5. You, O'Hasrat, demonstrated the etiquettes of the affairs of love.
No one recognised the dignity of the qualities of humiliation before this.

(۱۱) ۱—سر گرم ناز آپکي شان جفا هے کيا
باقي ستم کا اور ابهي حوصله هے کيا

۲—گر جوش آرزو کي هيں کيفيتيں يهي
ميں بهول جاؤنگا که مرا مدعا هے کيا

۳—آتے هيں کيوں خيالميں وه ميرے بار بار
عشق خدا نماکي يهي ابتدا هے کيا

۴—چل بهي دئے وه چهين کے صبر و قرار دل
هم سوچتے هي ره گئے يه ماجرا هے کيا

۵—نزديک بام يار سے هے نردبان عشق
اے دل يه جائے حوصله هے ديکهتا هے کيا

۶—ميري خطا په آپ کو لازم نهيں نظر
يه ديکهئے مناسب شان عطا هے کيا

۷—ديکهو جسے هے راه فنا کي طرف رواں
تيري محلسرا کا يهي راسته هے کيا

۸—حسرت جفاے يار کو سمجها جو تو وفا
آئين اشتياق ميں يه بهي روا هے کيا

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(11) 1. Why is the disposition of your tyranny exultant?
Is there any more ambition of oppressing left?

2. If the state of the exuberance of desires ramained as it is,
I will soon forget what is my aim.

3. Why does he come to my recollection again and again?
Is it the beginning of love which leads to God?

4. Off he went snatching away the peace and rest of my heart,
And I remained musing over what had happened.

5. Near the roof of the friend is the stair case of love.
This is the place for ambitions to play up. Why hesitate thou O'Heart !

6. It does not become you to look upon my fault,
Look only to what is meet for a forgiving nature.

7. Everyone goes on to the path of mortality,
It is the way which leads to your palace ?

8. The tyranny of the friend you look as faithfulness, O'Hasrat!
Is it also allowed in the laws of fancy?

(۱۲) ۱ - هجوم آرزو کي که رهاهے داستاں سہرا
مگر نو شاہ کے دلکا بنا هے ترجماں سہرا

۲—سر هر تار سے رنگينياں جلويکي پيدا هيں
چهپائيگا کہانتک حسن روئے مہوشاں سہرا

۳—هوا سے هلتي هيں لڑياں که قرب روئے روشن سے
وفور شوق ميں کرنے لگا بيتابياں سہرا

۴—رخ نوشاہ اگر اِک گلستاں حسن و خوبي هے
تو اِس گلشن کے حق ميں هے بہار بوستاں سہرا

۵ - نماياں هوگيا کچهه اور حسرت حسن يار اس سے
نگاہ شوق سے ناحق هوا تها بد گماں سہرا

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(12) 1. The flowery veil relates the tale of the abundance of desires,

Perhaps the flowery veil is the interpretor of the heart of the bridegroom.

2. From every string of it is demonstrated the brightness of beauty,

How long will the flowery veil conceal the beauty of the face of the beautiful.

3. Are the strings shivering on account of wind, or is it the approximity of the bright face

That makes the flowery veil restless; with an exuberance of fancy?

4. If the face of the bridegroom is a garden of Beauty and elegance,

The flowery veil is for this garden the spring of the garden.

5 In vain did the flowery veil become suspicious of the longing eye,

For by it, O'Hasrat, the beauty of the friend is further brightened and revealed.

(۱۳) ۱—ادا نہ ہمسے ہوا حق تری غلامي کا
نصیب شوق رہا داغ ناتمامي کا

۲—بچھي ہیں راہ تمنا میں سیکڑوں آنکھیں
کہ ناز جلوہ کرے تیري خوش خرامي کا

۳—حضور مجھپہ نہ ضائع کریں عطا اپني
کہ مستحق ہوں جفاہائے التزامي کا

۴—بقدر شوق کہاں تاب اِلتماس ہمیں
لکھیں جواب جو اُس نامۂ گرامی کا

۵—نہاں نہو کرم یار میں ستم حسرت
بہت نہ کیجئے اِظہار شادکامي کا

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(13) 1. I did not properly fulfil the trust of being your slave,

My fancy was fated to remain in the gloom of imperfection.

2. Hundreds of eyes are scattered on the path of longing,

That the pride of your elegant paces may condescend to reveal itself.

3. Do not waste your kindness over me,

For I am fit only for your incessant tyrannies.

4. Where am I to get the courage of presenting my case in proportion to my longing,

That I may write a reply to that august letter?

5. His tyranny may not be disguised in his kindness, O'Hasrat!

Do not, therefore, express your joy at it.

(۱۴) ۱—شرف حاصل ہے اُس جان جہاںسے مجھکو نسبت کا
غلامي کا سہي گر ہو نسکتا ہو محبت کا

۲—گروہ عاشقانمیں جوش ہے شوق زیارت کا
ترے کوچہ میں اک ہنگامہ برپا ہے محبت کا

۳—گنہگاران اُمت سے ہے راضي داورمحشر
کہ ان سے نام چمکے گا ترے حسن شفاعت کا

۴—دیار عاشقي میں گرم ہے بازار رسوائي
جدھر دیکھو اُدھر اِک ڈھیر ہے جنس ملامت کا

۵—یہاں تو اِک نئي آباد ہے دنیا محبت کي
کوئي اندازہ کیا کرتا دل عاشق کي وسعت کا

۶—ترے عشاق نے ناکام ہوکر کام جاں پایا
ذریعہ بنگئي مایوسئي بیحد فراغت کا

۷—وہ کہتے ہیں کہ یہ بیمار غم ہے بچ نہیں سکتا
کیا ہے خوب اندازہ اُنھوں نے میري حالت کا

۸—نظر کي طرح حسرت مجھکو بھي اِک آہ کافي ہے
خلاصہ کسقدر مینے کیا ہے رنج فرقت کا

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(14) 1. Happily I am connected with that soul of the world,
As a slave though it be, if not possible as a lover.

2. Fondness for a look is abundant among the lovers,
There is a stir of love in your lane.

3. God of the Day of Judgement is pleased with the sinners of the nation.
For it is owing to these that the grace of your intervention will shine.

4. The market of humiliation flourishes in the world of love
Wherever you see the commodity of reproach is lying in heaps.

5. There is a new world of love inhabited in this,
How could one estimate the extent of a lover's heart.

6. Your lovers attained success after despondency,
The overwhelming despair became a source of luxury.

7. This is a patient of love's grief and cannot live," says he,
Rightly has he surmised the symptoms of my disease.

8. Like "Nazar" I too have compressed it into a self-sufficing sigh,
"How brief have I made the grief of separation."

(۱۵) ۱—تجھسے گرویدہ اک زمانہ رہا
کچھہ فقط میں ہي مبتلا نہ رہا
۲—آپ کو اب ہوئي ہے قدر وفا
جب کہ میں لائق جفا نہ رہا
۳—حسن خود ہوگیا غریب نواز
عشق محتاج التجا نہ رہا
۴ بسکہ نظارہ سوز تھا وہ جمال
ہوش نظارگي بجا نہ رہا
۵—حسن کا ناز عاشقي کا نیاز
ابتو کچھہ بھي وہ ماجرا نہ رہا
۶—عشق جب شکوہ سنج حسن ہوا
التجا ہوگئي گلہ نہ رہا
۷—ہم بھروسے پہ اُنکے بیٹھہ رہے
جب کسي کا بھي آسرا نہ رہا
۸—میرے غم کي ہوئي اُنہیں بھي خبر
اب تو یہہ درد لادوا نہ رہا
۹—جب سے دیکھي ابوالکلام کي نثر
نظم حسرت میں بھي مزا نہ رہا

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(15) 1. A world remained attached to you,
Not I alone was your captive.

2. It is now that you appreciated my faithfulness,
When I became unfit for your tyranny.

3. Beauty itself took to generosity.
Love now became independent of request.

4. As beauty naturally scortched sight,
The consciousness of the observer did not remain composed.

5. The pride of beauty and the humility of love!
Nothing of that story remains now.

6. Whenever love complained of beauty,
It naturally became a request and not a complaint.

7. I reposed my faith in Him,
When no other door was left open.

8. He also got the news of my grief.
This pain is no longer incurable.

9. From the time that I saw Abul Kalam's prose,
Even the beauty of Hasrat's poetry faded before my eyes.

(۱۶) ۱—اب دل ھے نہ وہ عیش فراواں تمنا

سب لوٹ لیا یاس نے سامان تمنا

۲—ابتک وھي رونق ھے سیہ خانۂ دل کي

باقي ھے جو اک شمع فروزان تمنا

۳—راضي ھیں بنے یا نہ بنے کام ھمارا

ھم لوگ ھیں سرگشتہ و حیران تمنا

۴—اب عشق کو درکار ھے اک عالم حیرت

کافي نہوئي وسعت میدان تمنا

۵—آغاز کي روداد تو معلوم ھے حسرت

لیکن نظر آتا نہیں پایان تمنا

(16.) 1. Neither the heart nor the extensive luxury of its desires remains now.

Despair has exploited all the equipment of desire.

2. Even now the darkness of the heart is bright as ever,

As there is still a burning lamp of desire left.

3. Contented are we in success or in despair,

For desire has made us unconsious and mad.

4. Love now requires a wider world of wonder.

The extent of the field of desire is not enough for it.

5. Known to me is, O'Hasrat! the story of the beginning,

But unknown is the end of desire.

(۱۷) ۱—تر گریہ حسرت سے هے دامان تمنا
مجھہ سا بھی نہو کوئي پشیمان تمنا

۲—ناکامئي پیہم سے جو ٹوٹا دل عاشق
سب چھوٹ گئے قیدئي زندان تمنا

۳—پھر تازہ هوا جوش جنون فصل گل آئي
پھر شوق هوا سلسله جنبان تمنا

۴—گلگون نہوئین اشک ندامت سے وہ آنکھین
بیصرفه هوا خون شہیدان تمنا

۵—اُمید هي اُمید مین رهجائے نه حسرت
یون هي نه گذرجائے یه دوران تمنا

(۱۸) ۱—اس حد سے بڑھے کب هے یه امکان تمنا
دیدار رخ یار هے پایان تمنا

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(17) 1. By tears of despair is drenched the coat-trail of desire*.
Be not any one else ashamed of desire like me!

* Drenching of coat-trail is a metaphor for feeling ashamed of having committed a sin—Translator.

2. The lover's heart broke owing to incessant despairs,
All the prisoners of desire were thereby released.

3. The passion of madness increased with the advent of spring season.
Fancy again knocked the doors of desire.

4. His eyes were not wet with the tears of penitence,
The blood of martyrs of desire was in vain!

5. Hasrat may not remain hoping against hopes;
The time of desire may not pass away like this!

(18) 1. How is it possible for desire to exceed this limit?
The sight of the Friend's face is the end of desire.

(۱۹) ۱-- ناوک ناز چشم یار مین تہا

زخم جسکا دل فگار مین تہا

۲--فرد ابتدائے روزگار مین تہا

دخل جسکو مزاج یار مین تہا

۳--مجہپر اب طعن اضطراب ہے کیون

دل اُنہین کے تو اختیار مین تہا

۴-- دلربائي کا اک نیا عالم

اُس نگاہ کرشمہ بار مین تہا

۵--نذر جان بہي نہ تہي قبول وہان

دل بیچارہ کس شمار مین تہا

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(19) 1. The arrow of pride was in the friend's eyes;

And the wound of that arrow in the injured heart!

2. The man who was in confidence with the friend's disposition,

Was unparalelled among his contemporaries of the world.

3. Why this blame of restlessness on me now?

My heart was really in his own power.

4. A new world of attraction

Was in those grace-showering eyes.

5. Even the offering of life was not acceptable there;

How was the poor heart to be counted?

۶—درمیان هجوم حسرت و یاس
مین بهي اک گوشه مزار مین تها

۷—هم بهي آخر هلاک شوق هوئے
يهي دستور اُس ديار مين تها

۸—اب نه گل هے نه عندليب نه شور
وه جو هنگامه بهار مين تها

۹—اوث عصيان سے پاک تها وه خيال
گرچه قلب گناه گار مين تها

۱۰—سرمه طور مين کهان وه اثر
دشت يثرب کے جو غبار مين تها

۱۱—آج تک بيقرار هے حسرت
کيا وه افسون نگاه يار مين تها

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6. In the midst of over-crowding repentance and despair,
In a corner of the tomb was I.

7. I too was sacrificed to my fancy at last!
As this was the custom in the world of love.

8. The flower, the nightingale and the noise are no more.
All this was for the time of the spring.

9. Unpolluted with any tinge of sin was his recollection.
Although it was in the heart of a sinner.

10. In the antimony of Mount Senai there is not the effect,
Which is found in the dust of the dèsert of Yesrab.
(Medina, the City of the Holy Prophet.)

11. Restless is Hasrat even now.
What magic was there in the eye of the friend!

(۲۰) ۱—تجهہ کو پاس وفا ذرا نہوا
ہم سے پہر بھي تيرا گلا نہوا

۲—ايسے بگڑے کہ پھر جفا بھي نہ کي
دشمني کا بھي حق ادا نہوا

۳—کٹ گئي احتياط عشق ميں عمر
ہم سے اظہار مدعا نہ ہوا

۴—تيرے اُس التفات کا ہوں غلام
جو ہوا بھي تو برملا نہ ہوا

۵—مل گئي مجہکو صبر عشق کي داد
وہ جو شرمندۂ جفا نہ ہوا

۶—قانع رنج عشق تہا حسرت
عيش دنيا سے آشنا نہ ہوا

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(20). 1. My faithfulness did not carry the least weight with you ;
And even then I did not complain of you.

2. So angry was he that he did not oppress me afterwards.
He did not do full justice even to enmity!

3. In the cautiousness of love the life was spent away:
I could not even mention my desire.

4. Enslaved am I by this kindness of yours,
Which even if done was not done openly.

5. I got the appreciation of the patience of love,
When he did not repent of oppressing me.

6. Contented as he was with the grief of love.
Hasrat did not make acquaintance with the enjoyment of the world.

(۲۱) ۱—پیرو عشق رهنما نہ ہوا
زاہد خشک با خدا نہ ہوا

۲—کون لاتا تیرے عتاب کی تاب
خیر گذری کہ سامنا نہ ہوا

۳—تم جفاکار تھے کرم نہ کیا
میں وفادار تھا خفا نہ ہوا

۴—اُس پر آسائش بقا ہے حرام
جو تیری راہ میں فنا نہ ہوا

۵—لطف ساقی تھا بیدریغ مگر
مجھ بلا نوش کا بھلا نہ ہوا

۶—چھڑ گئی جب جمال یار کی بات
ختم تادیر سلسلہ نہ ہوا

۷—عشق حسرت کے سب ہوئے قائل
ایک وہ دشمن وفا نہ ہوا

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(21) 1. He did not obey the love which guides.
The ascetic did not become godly.

2. Who could bear the brunt of your anger.
Happily there was no occassion for coming face to face.

3. Tyrant you were, you did not become kind.
Faithful was, I, I did not become angry.

4. Forbidden to him is the contentment of eternity;
He, who did not die in your path.

5. The kindness of *Saqi* was ungrudging, but
A glutton like me could not be satisfied.

6. When the talk of beauty of the friend was commenced,
For long the continuation of it was not broken.

7. Every one appreciated the love of Hasrat,
Except *he*, the enemy of faithfulness.

(۲۲) ۱—لائق حزب اولیا نہ ہوا

وہ جو بیخوف ماسوا نہ ہوا

۲—اُس جفا کار سے خدا کي پناہ

جو تیرا بندۂ وفا نہ ہوا

۳—خود بخود بوے یار پھیل گئي

کوئي منت کش صبا نہ ہوا

۴—رہ گئي تیرے فقر عشق کي شرم

مین جو محتاج اغنیا نہ ہوا

۵—سر تیرا بار دوش ھے حسرت

راہ حق مین اگر فدا نہ ہوا

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(22) 1. None did become worthy of the fold of the godly

If he was not fearless of all except God.

2. God save from that tyrant !

Who did not become your devotee.

3. The smell of the friend spread of itself.

No one was obliged to the morning breeze.

4. The face of the poverty in your love was saved.

When I did not hang on the rich.

5. Your head is merely a burden on your shoulder: O' Hasrat !

If it is not to be sacrificed to the path of the right.

(۲۳) ۱—شک اُنہیں مجھپہ کاردانی کا
کچھہ ٹھکانا ھے بدگمانی کا

۲—اک مرقع ھے حسن شوخ تیرا
کشمکش ھائے نوجوانی کا

۳—تم جو کرتے تو ھمکو تھا کافی
اک اشارہ بھی مہربانی کا

۴—کھل گیا ھے تیرے جمال سے رنگ
تیرے ملبوس ارغوانی کا

۵—مرمٹے تجھپہ ھوگیا حاصل
مدعا اپنی زندگانی کا

۶—ناوک یار سے ھے دل میں بپا
ایک ھنگامہ شادمانی کا

۷—سچ تو یہہ ھے کہ شعر حسرت بھی
ایک گنجینہ ھے معانی کا

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(23) 1. On me his suspicion of being clever and wise !
To what extent can suspicion go !

2. Your bright beauty is a reflection
Of the complexities of youth.

3. Enough it were if you had shown
The slightest indication of kindness.

4. With your beauty is brightened the colour
Of your scarlet apparel.

5. I died for you and I attained
The end of my life.

6. The presence of the arrow of the friend has aroused
A huge stir of happiness.

7. Truly the verse of Hasrat
Is a treasure of meaning.

(۲۴) ۱ شوق پوشیدہ کا اظہار نہ ہونے پایا
داغ دل کوئی نمودار نہ ہونے پایا

۲—دل کچھہ اس ڈھب سے لیئے اُسنے کہ برسوں کوئی
حال سے اپنے خبردار نہ ہونے پایا

۳—غلبہ حق کا زمانے میں ہے اک شور بپا
اس پر افسوس جو بیدار نہ ہونے پایا

۴—شادماں تھا جو تیرے رنج طرب کار سے دل
غم دنیا سے گرانبار نہ ہونے پایا

۵—وصل میں بھی رہی بیگانگئی شرم وحجاب
راستہ شوق کا ہموار نہ ہونے پایا

۶—اس سلیقے سے کیا ذبح کہ دامن اُنکا
خون عشاق سے گلنار نہ ہونے پایا

۷—ہم بھی سمجھینگے ہوس عشق بتانکو حسرت
حل جو یہہ عقدۂ دشوار نہ ہونے پایا

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(24) 1. The hidden longing was not allowed to express itself.
No wound-spot of the heart was allowed to reveal itself.

2. In such a manner he took away the hearts that for years
No one could be aware of what happened to him.

3. There is a stir in the world on the victory of the right.
Woe to him who does not even now awake!

4. Contented was the heart with the pleasure-creating pain of love.
It was, therefore, unencumbered with the grief of the world.

5. In meeting also remained the unfamiliarity of caution and shyness,
The path of fancy was not allowed to become smooth.

6. He performed the sacrifice with such an elegance
That his coat-trail was not drenched with the blood of lovers.

7. I will also consider the love of idols a lust, O'Hasrat!
If this difficult problem is left unsolved.

(۲۵) ا—هر لحظه هے تصور اے رشک حور تیرا
آنکهوں میں نور تیرا دل میں سرور تیرا

۲—فریاد غم نهیں هے میری دعائے مضطر
اب نام بهي نه لوں کیا میں ناصبور تیرا

۳—دنیائے عاشقي میں هر دم رهے مبارک
مجهکو خشوع میرا - تجهکو غرور تیرا

۴—رکهه لے میری بهي یارب شرم گناهگاري
هے پردہ پوش عصیاں رحم اے غفور تیرا

۵—کرکے وهي رهیگا جو دلمیں ٹهان لي هے
روشن هے همپه حسرت عزم اُمور تیرا

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(25) 1. Every moment is engaged in your recollection, O'the pride of houries!

Your light is in the eyes and your fancy in the heart.

2. My restless prayer is not a cry. of pain.

Am I, the impatient, prevented even from uttering your name.

The restless cry is Allah Allah.

3. Be it a continued blessing in the world of love;

My devotion for me and your pride for you!

4. Save, O'God! the face of my faults too!

Your mercy, O'Forgiver! is the cover of sins.

5. You will not rest until you have done what you have resolved upon,

The justice of your determination, O'Hasrat! is plain to us.

(۲۶) ۱—جو راہ غم میں ترا پائمال ہو نہ سکا
وہ باریاب مقام کمال ہو نہ سکا

۲ وہ جب ملے تو مجھے شادمان غم پایا
مرے ملال سے اُنکو ملال ہو نہ سکا

۳—قبول سب نے وہي کی سني جو آپ سے بات
کسي کو حوصلۂ قیل و قال ہو نہ سکا

۴—وہ اِبتدائے محبت وہ اِنتہا کے مزے
کہ جس میں پڑ کے خیال مآل ہو نہ سکا

۵—حضور یار گئے بھي تو کیا ہوا حسرت
سلام کر نہ سکے ہم سوال ہو نہ سکا

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(26) 1. One who was not trodden upon by you in the painful path of love,

Could not attain the position of perfection.

2. Whenever he met me he found me contented in my grief

My sorrow could never make him sad.

3. Every one believed whatever he heard from you.

No one had the courage to question or hesitate.

4. That beginning of love and that height of enjoyment!

Falling in which no one could think of the end.

5. What, O'Hasrat! even if I went before the friend?

Respects could not be paid and request could no tbe made.

(۲۷) ا--یاس کا دل پہ کچھہ اثر نہ ہوا
قصہ شوق مختصر نہ ہوا

۲--حسن کو عشق سے مفر نہ ہوا
لاکھہ چاہا کہ ہو مگر نہ ہوا

۳--اشک پیہم سے شوق بیحد کا
گوشہ آستین بھي تر نہ ہوا

۴--مر مٹے ہم کہ دیں وہ داد وفا
اور جو اِس کا بھی کچھہ اثر نہ ہوا

۵ - صرف عصیاں ہوا وہ لحظہ عمر
جو تري یاد میں بسر نہ ہوا

۶ کچھہ عجب چیز ہے وہ حسن عفیف
جو کبھي فتنہ نظر نہ ہوا

۷--رہ گئي شرم بے کسي حسرت
مجھہ پہ احسان اہل زر نہ ہوا

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(27) 1. Despair did not have any effect upon the heart :
And the story of love's longing was not made brief.

2. Beauty could not exist without love,
Every effort was made to effect it, but in vain.

3. With the continuity of tears
Not a corner of the sleeve of limitless longing was made wet.

4 I gave my life in order that he might appreciate my faithfulness.
But what if even this goes in vain?

5. Spent in sins was that moment of life,
Which was not busy in your recollection.

6. Something wonderful was that chaste beauty,
Which never became the target of observation.

7. The dignity of helplessness was retained , O' Hasrat!
For the rich did not oblige me.

(۸۲) ۱—لطف تونے جو کیا بھي تو عجب کام کیا
دل دیوانه کو سر گشته اوهام کیا

۲—بھر گئي نور سے تاریک شب منتظراں
جلوه اُس روئے نکو نے جو سر بام کیا

۳ هوس و عشق میں کچھه فرق نرکھا تونے
غمزۂ خاص کو بدنام کیا عام کیا

۴—بڑه گئي آج امیري سے فقیري اپني
که شه حق نے مجھے داخل خدام کیا

۵—کچھه محبت بھي عجب شے هے که حسرت سا غیور
اور اُسے آپ نے خو کردۂ دشنام کیا

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(28) 1. Even in doing kindness you did something unique.
You entangled the perplexed heart into further ambiguities.

2. The dark night of those waiting for him was filled with light.
When his beautiful face showed its splendour from the height of roof.

3. Difference between passion and love was eliminated by you.
For you abused your special attraction by making it general.

4. My poverty became better than richness to-day,
For the king of truth accepted me in his service.

5. A self-respecting man of the type of Hasrat, and he now tolerates abuse.
Something unique, indeed, is love.

(۲۹) ر ۱—دل مایوس کو گرویدۂ گفتار کرلینا
وہ اُنکا پردۂ اِنکار میں اقرار کرلینا

۲ - سکون یاس بھي ممکن نہیں اب ھم غریبونکو
قیامت ھے کسي کا وعدۂ دیدار کرلینا

۳—ستم سے وہ نہ باز آئے تو ھمپر بھي ھوا لازم
دل مجبور کو خو کردۂ آزار کر لینا

۴- حصول رحمت حق کیلئے کافي ھے محشر میں
گل عصیاں کو زیب طرۂ دستار کر لینا

۵ -یہ کیا ایذا پسندي ھے کہ حسرت عشق جاناں میں
تجھے ھر عقدۂ آساں کو بھي دشوار کر لینا

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(29) 1. Captivating a despairing heart by mysterious talk!

Wonderful is his acceptance under the guise of rejection

2. Even the peace of despair is not possible for we poor people.

How torturing is some one's promise of showing his face.

3. When he does not cease oppressing, it becomes necessary for me also

To make the helpless heart pain-loving by nature.

4. To obtain God's mercy on the day of Judgement it is enough

To adorn the turban with the flower of sins.

5. What is this pain-loving, O' Hasrat! that in the love

You make even easy problems difficult?

(۳۰) ۱—بجا هے عاشقي مين هم كو دعوا سرفرازي كا
كه نكلا هے همهين سے نام تيري دلنوازي كا
۲—رهيگا حشر تک افسانه باقي عشق بازون مين
هماري جانفشاني كا تمهاري بے نيازي كا
۳—ملامتهائے ظاهر سے مين بيغم هون كه باطن مين
ملا هے سلسلا حسن حقيقي سے مجازي كا
۴—مٹاكر مجهه كو تكليفين مٹادين سب محبت كي
ادا اُس بيوفا نے كرديا حق چاره سازي كا
۵- نظربازي كي حسرت خو بري هے ورنه لوگونمين
بهت شهرا سنا تها هم نے تيري پاكبازي كا

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(30) 1. Justified are we in love to boast of being higher than others.

As it is through us that you got the title of the graceful.

2. My devoted sacrifices and your indifference

Will be talked about among the lovers till the day of Judgement.

3. To the worldly admonitions I am indifferent, for inherently

The earthly beauty is linked up with the heavenly.

4. In destroying me he destroyed all the tortures of love,

That faithless beloved really fulfilled the trust of the physician.

5. The habit of gazing at beauties is bad, O' Hasrat! for otherwise,

People talk a lot about your religiousity.

(۳۱) ۱- ایمان و اتقا هي نهين شان اوليا

بے حزن و خوف غير بهي هے جان اوليا

۲—اسلام بيمثال هے اسلام عاشقان

ايمان بے نظير هے ايمان اوليا

۳ — اسلام عاشقان کي اگر هے طلب تجهے

اے دل بگير دامن سلطان اوليا

۴ آئي هوئي رضائے الهي کي هے برات

سب کربلا مين جمع هين مهمان اوليا

۵—گلگون لباس خون شهادت پهن کے آج

دولها بنيگا وه شه خوبان اوليا

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(31) 1. Faith and piety are not the only attributes of the godly,

The life of the godly is also free from the fear and apprehension of others. *

2. Islam of lovers is a matchless Islam:

Faith of the godly is an unparalleled faith.

3. If you are seeking after Islam of lovers.

"O heart! take the lead of the king of the godly" (Husain)

4. The bridal party of the blessing of God is arrived.

The guests of the godly are assembled at Kerbala.

5. Putting on the flowery apparel of the blood of martyrs.

That king of beauties will don himself as bridegroom.

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* الا ان اوليا الله لاخوف عليهم ولاهم يحزنون—الذين أمنو و كانو يتقون، لهم البشري .. ذالک هوالفوزالعظيم -

۶—روشن ھے نور صبر و سکون سے سواد شام
تابان ھے حسن عشق درخشان اولیا

۷—زنجیر و طوق ظلم کا عابد کو غم نہین
ھررنگ بزم عیش ھے زندان اولیا

۸ صبر و صلواۃ عشق سے ھین سبکے دل قوي
ثابت قدم ھین سارے مریدان اولیا

۹—ھرسو عیاں ھے صبغت الله کي بہار
رونق پہ ھے خزان مین بھي بستان اولیا

۱۰— جانین ھوئي ھین جلکي رہ شوق مین نثار
حاشا جو ھون فنا وہ محبان اولیا

۱۱— حسرت حسین ابن علي کا ھوں مین غلام
حاصل ھے مجھکو فضل نمایان اولیا

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6. The Gloom of Syria is brightened by the light of perseverence and peace.

   The morning of the bright love of the godly is glamouring.

7. Abid (son of Husain) does not fear the fetters and chains of tyranny.

   Prison for the godly is an abode of luxury.

8. From devotion and perseverence of love every heart is strengthened.

   Each flower of the world of the godly stands firm.

9. The light of God shines on all sides,

   Hence the garden of the godly is prosperous even in the autumn.

(When many of his followers were killed.)

10. Their lives have been sacrificed in the path of love.

    Never, indeed, will these friends of the godly perish.

11. I am a slave of Husain, son of Ali, O'Hasrat!
    I, therefore, possess the prominent greatness of the godly.

NOTE.—The whole of this poem refers to the events of Kerbala, the place of Husain's martyrdom.

(۳۲) ۱—بام پر آنے لگے وہ سامنا ہونے لگا
اب تو اظہار محبت برملا ہونے لگا

۲—اب غریبون پر بھي ساقي کي نظر پڑنے لگي
بادۂ پس خوردہ ھمکو بھي عطا ہونے لگا

۳ میري رسوائي سے شکوہ ھے یہ اُنکے حسن کو
" اب جسے دیکھو وہ میرا مبتلا ہونے لگا

۴—کچھ نپوچھو حال کیا تھا خاطر بیتاب کا
اُن سے جب مجبور ھو کر مین جدا ہونے لگا

۵—شوق کي بیتابیان حد سے گذرجانے لگین
وصل کي شب وا جو وہ بند قبا ہونے لگا

۶—غیر سے ملکر اُنہین ناحق ھوا میرا خیال
مجھسے کیا مطلب بھلا مین کیون خفا ہونے لگا

۷—کیا ھوا حسرت وہ تیرا اِدعائے ضبط غم
دوھي دن مین رنج فرقت کا گلا ہونے لگا

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(32) 1. He began to come to his roof and face me.
Love began to be expressed openly now.

2. Saqi (possibly) is careful of the poor people also,
For we too get cups now, though tasted by others.

3. His beauty has this complaint against my public humiliation:
"Every man in the street began to love me now."

4. Ask not how the restless heart was
When I was parting from him in despair.

5. The impatience of fancy is exceeding all bounds now,
When on the night of embrace the straps of his cloak are being opened.

6. It was useless that he thought of me on meeting another.
What have I to do with it, why should I be displeased?

7. What happened, O'Hasrat, to your professions of ability to suppress your grief?
Within a couple of days you began to complain of the grief of separation.

(۳۲) ۱—کچه بهي حاصل نه هوا زهد سے نخوت کے سوا
شغل بیکار هین سب اُنکي محبت کے سوا

۲— دے سکا کوئي نه دهري کے وساوس کا جواب
تیرے وارفته دیوانه طبیعت کے سوا

۳—کون رکهیگا تیرے غم سے دل و جان کو عزیز
کچه نهین اور جب اس رنج مین راحت کے سوا

۴—قول زاهد کو غلط هم نهین کهتے هین - مگر
اور کچه هو بهي شریعت مین طریقت کے سوا

۵—حشر مین تاب جهنم سے مفر اور کهان
اهل عصیان کو تیرے سایه رحمت کے سوا

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(33) 1. Nothing was gained by asceticism except pride.

The fact is that except His love, all other engagements are useless.

2. No one could satisfy the doubts of the Materialist

Except the mad man who was your devotee.

3. Who will value his heart and soul before the grief of your love,

When in that pain there is nothing but pleasure ?

4. I do not disbelieve the ascetic, but

Is there anything else in religion except the path of love.

5. On the day of judgement, there is no escape from the heat of hell.

For the sinners, except under the shade of your mercy.

۶—نور عرفان کي هوس هے دل زاهد میں تلاش
اور یان خاک نهیں خواهش جنت کے سوا

۷ اسکي بات اور هے پائیں جو هم اُسمیں بهي مزا
آپنے تو نه دیا کچهه بهي اذیت کے سوا

۸ —اهل ظاهر فکریں کوچه باطن کي تلاش
کچهه نه پائینگے وهان رنج و مصیبت کے سوا

۹—علم و حکمت کا جنهیں شوق هو آئیں نه ادهر
کچهه نهیں فلسفه عشق میں حیرت کے سوا

۱۰—سب سے منه موڑ کے راضي هیں تیري یاد سے هم
اسمیں اک شان فراغت بهي هے راحت کے سوا

۱۱—عقل حیران هے اے جان جهان راز تیرا
کون سمجهے دل دیوانه حسرت کے سوا

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6. It is vain to search the light of God's knowledge in the heart of the ascetic.

   As nothing is there except a fancy for paradise.

7. It is different if we enjoy even that.

   On your part you did not give us anything except pain.

8. Let not worldly men seek after the path of secret.

   They will get nothing here except trouble and grief.

9. Those who are fond of erudition and philosophy should not come this side.

   In the philosophy of love there is nothing except wonder.

10. Turning away my face from all else I am contented with your recollection.

    There is an appearance of bounty also in this, besides luxury.

11. Wisdom is surprised, O'Beloved of the World!

    Who can understand your secrets except Hasrat?

(۳۴) ۱ دیکھنا بھی تو اُنھیں دور سے دیکھا کرنا
شیوۂ عشق نہیں حسن کو رسوا کرنا

۲—اک نظر بھی تیری کافی تھی پئے راحت جاں
کچھہ بھی دشوار نہ تھا مجھکو شکیبا کرنا

۳—شام ہو یاکہ سحر یاد اُنھیں کی رکھنی
دن ہو یا رات ہمیں ذکر اُنھیں کا کرنا

۴—صوم زاہد کو مبارک رہے عابد کو صلواۃ
عاصیوں کو تیری رحمت پہ بھروسا کرنا

۵—عاشقو حسن جفاکار کا شکوہ ہے گناہ
تم خبردار خبردار نہ ایسا کرنا

۶—کچھہ سمجھہ میں نہیں آتا کہ یہ کیا ہے حسرت
انسے ملکر بھی نہ اظہار تمنا کرنا

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(34) 1. Even if you see him watch from a distance.

It is not the way of love to scandalize beauty.

2. A single look of yours was enough for the contentment of soul.

It was not at all difficult to give peace to me.

3. To keep him in recollection, be it morning or evening

And to talk of him always, be it day or night (is really my all-engrossing business).

4. Let the ascetic be happy in fast and the devotee in prayer;

But for the sinners it is enough to trust in your mercy.

5. It is a sin O'lovers! to complain of the torturing beauty.

You should never, never, do it.

6. What is this O'Hasrat! I cannot understand it:

Not to mention the desire of fancy even on meeting him.

(۳۵) ۱— شکوہ سنجي کے عوض میں نے بھي یہ خوب کیا
کیا کیا—شکر جفا سے اُنہیں محجوب کیا

۲—جانِ پرغم نے بھي الزام لگایا نہ اُنہیں
یاس کو خوبئي تقدیر سے منسوب کیا

۳—مشترک دونوں میں اک بات خدا نے رکھي
طالب شوق مجھے آپ کو مطلوب کیا

۴— مال کیا شے ھے جسے آپ سے رکھینگے دریغ
جبکہ ھمنے دل و دین کو بھي نہ محبوب کیا

۵—سخت محروم ادب ھے دل حسرت نے اگر
بیوفائي سے ترے جور کو منسوب کیا

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(35) 1. Instead of complaining I have done it wisely.

And what is it? I made him blush by thanking him for his tyranny.

2. Even the miserable life did not blame him.

The despair was attributed to the fates.

3. God made one thing common between the two.

I desired fancy and you were desired by it.

4. Wealth is nothing that I should hesitate to give away for you,

When I did not hold back even my heart and my faith.

5. Mannerless, indeed, is the heart of Hasrat

If it attributes your tyranny to faithlessness.

(۳۶) ۱ - نظر پھر نہ کی اُس پہ دل جسکا چھینا
محبت کا یہ بھي ھے کوئي قرینا

۲—وہ کیا قدر جانین دل عاشقان کي
نہ عالم نہ فاضل نہ دانا نہ بینا

۳—بہادین وھان خون اپنا جہان ھم
ترے حسن کا گرتے دیکھین پسینا

۴—بہار آئي سب شادمان ھین - مگر ھم
یہ دن کیسے کاٹینگے بے جام و مینا

۵—جدا جب کہ ھین تجھسے اے راحت جان
ھمارا برابر ھے جینا نہ جینا

۶ —مٹے عیب سب عشقبازي مین حسرت
نہ بغض و حسد ھے نہ غصہ نہ کینا

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(36) 1. You did not afterwards look at him whose heart you snatched away.

Is this any etiquette of love?

2. How can he know the worth of a lover's heart ?

He is neither learned, nor scholarly, nor even wise or far-sighted.

3. I will spill my blood whereever I see

any sweat falling from your beauty's brow.

4. The spring season has set in and every one is merry.

But how shall I pass these days without the cup and the wine!

5. Away from you when I am, O'happiness of my heart!

It is equal to me to live or not to live.

6. All moral defects vanished in love, O'Hasrat!

There is neither jealousy, nor envy, nor even anger or vindictiveness.

(۳۷) ۱—اک خلش هوتي هے محسوس رگ جاں کے قریب
آں پہنچے هیں مگر منزل جاناں کے قریب

۲—حشر میں اپنے گناهونسے مجھے خوف هو کیا
اُنکي رحمت بهي تو هے منزل عصیاں کے قریب

۳—اپٹے اس تھب سے کہ پهر هو نہ جدا خاک مري
کہیں پہنچے بهي تو اُس گوشہ داماں کے قریب

۴—لکهنو آنے کا باعث یہ کهلا آخرکار
کهینچ لایا هے دل اک شاهد پنہاں کے قریب

۵—وہ جو هیں پاس تو محبس بهي هے اک باغ همیں
کامراني بهي نمودار هے حرماں کے قریب

۶—روز هوجاتي هے رویا میں زیارت حسرت
آستاں شہ رزاق هے زنداں کے قریب

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(37) 1. A kind of sensation is felt near the vein of life.

Perhaps I have approached the place of the beloved.

2. Why should I be afraid of my sins on the day of judgement?

For near the abode of sins is also His mercy.

3. My ashes will hold it fast and become inseparable.

Let them just as much as approach the corner of his coat-trail.

4. The reason of arriving at Luknow was revealed at last.

The heart has dragged me up to a hidden beloved.

5. When he is near even the prison is a garden to me*

Happiness is also visible near the despair.

*Reference to garden of Maulana Anwar, the cemetry of great Ulemas and ascetics of Ferangi Mehal Lucknow.

6. Every night I see him in dream, O'Hasrat!

The door of the tomb of shah Razzaq is near the prison.

(۳۸) ۱—صحبت اہل عشق، شغل شراب
تھا یہي مقتضائے عہد شباب

۲—کس قدر سبز و تر ھے کشت خیال
گریہ انتظار سے شاداب

۳—غیر پر دیکھکر کرم تیرا
هوگئي جان آرزو بیتاب

۴- عشق سے ھے کہان روا اے حسن
اس قدر اِهتمام شرم و حجاب

۵ جان بھي دي پیام شوق کے ساتھه
ھمنے کھینچا نہ انتظار جواب

۶—مذهب عشق ھے پرستش حسن
هم نہین جانتے عذاب و ثواب

۷—ھے میرے شوق بیکران کا شمار
نہ تري شرم ناروا کا حساب

۸ – لطف جانان ھے جور کي تمہید
دیکھه حسرت نہ کھا فریب سراب

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(38) 1. The company of lovers and the engagement of drinking
This was the proper thing for the age of youth.

2. How green and fresh is the field of ideas,
Saturated by tears of waiting!

3. Seeing your kindness for some other
My longing soul was stirred.

4. All these deliberable efforts of blush and shyness
Are improper before love, O'beauty!

5. I gave my life also along with my love message.
I did not long wait for a reply.

6. To adore beauty is religion of love,
I do not know the evil and the good.

7. Neither my deep longing is fathomable,
Nor your uncalled for shyness can be estimated.

8. Kindness of beloved is a prelude to tyranny.
Beware, O'Hasrat! Do not be deceived by a mirage.

(۳۹) ۱- وصل میں بھي تو وھي ھے دلکي شان اضطراب
عیش حاصل ھورھا ھے رائیگان اضطراب

۲— شوق بیحد کے ارادوں سے ھے واقف ناز حسن
شرم خوباں سب سمجھتي ھے زبان اضطراب

۳- رحم سے بیگانہ ھے تمکین بے پرواے دوست
کرچکے ھیں بارھا ھم اِمتحان اِضطراب

۴— حوصلے اب تک وھي ھیں خاطر بیتاب کے
ناتواني میں بھي ھے باقي توان اِضطراب

۵— اب ملیگا جلد حسرت ساحل بحر فنا
کشتي غم میں لگا ھے بادبان اِضطراب

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(39) 1. The magnitude of the impatience of heart is the same even on meeting.

Present enjoyment is being wasted in this impatience.

2. The manner of beauty is aware of intentions.

The blush of beauties fully understands the language of impatience.

3. The unmindful dignity of the friend is a stranger to mercy.

Many times have I put my impatience to the test.

4. Ambitions of unsatieted heart are still the same.

The strength of impatience is the same even in weakness.

5. Soon will I get now, O'Hasrat, the coast of the ocean of mortality.

For to the boat of grief is attached the sail of impatience.

(۴۰) ۱—جان کو صبر ہے نہ دلکو تاب

تو نہیں ہے تو زندگی ہے خراب

۲—دانش ہرزہ کوش ہے ناکام

عشق درکار ہے ورائے حجاب

۳—ہجر ساقی میں گریہ سحری

خوب ہوگا بجائے شغل شراب

۴ مرمٹیں آرزوے یار میں ہم

ہے یہی عاشقی کا لب لباب

۵—میکدے میں ہے اک بپا حسرت

محشر نائے و نوش و چنگ و رباب

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(40) 1. Patience is not in the mind nor peace in the heart

When you are away the life is wasted away.

2. Vainly toiling wisdom is powerless here.

It is love that is wanted on the other side of the curtain.

3. In the absence of *Saqi* the weeping of morning

Is a good substitute for the engagement of drink.

4. Let me die longing for the friend,

For this is really the essense of love.

5. In the wine-house there is, O'Hasrat!

A great noise of music and revelry.

(۴۱) ۱—جانفزا تھي کسقدر يارب هواے کوے دوست
بس گئي جس سے مشام آرزو مين بوے دوست

۲—بيخودي مين کچھه نهين اب امتياز وصل و هجر
رات دن پيش نظر هے جلوهٔ نيکوے دوست

۳—هوچکي اب هم گرفتاران فرقت کو نصيب !
آه وه خوشبو که تھي پروردهٔ گيسوے دوست !

۴—بنگئي محفل کي محفل اک طلسم بيخودي
چل گيا آخر فسون نرگس جادوے دوست

۵—شعر حسرت همنے يه مانا که نازک هے بهت
اس سے بھي کچھه بڑهه کے نازک هے مگر خوشبوے دوست

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(41) 1. How refreshing was the air of the love of the friend!

The nose of longing was thereby filled with the smell of the friend.

2. Discrimination in meeting and separation is best in unconsciousness now.

Day and night the beautiful face of the friend is ever before me.

3. We captives of the grief of separation can never get now

That dear smell nourished in the tresses of the friend.

4. The whole of the audience was changed into unconsciousness.

The magic of the enchanting eyes of the friend had its effect at last.

5 Delicate, I admit, is the verse of Hasrat,

But the smell of the friend is still more delicate.

(۴۲) ۱—جو ناز حسن سے کي تھي کبھي غرور کي بات
سو آج تک ھے مجھے یاد وہ حضور کي بات

۲—بدیر جا کے ھوا ختم سلسله اس کا
چلي جو اھل خرابات مین سرور کي بات

۳—نه پوچھئے که ھوئي حسن کي عجب حالت
سني جو پہلے پہل عشق ناصبور کي بات

۴—ملے بھي وہ تو غرور جمال نے نه سني
زبان دل سے تمناے بے شعور کي بات

۵—وہ بے سبب ھین خفا مجھسے کیا کہون حسرت
مجھے تو یاد نہین ھے کوئي قصور کي بات

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(42) 1. You boasted once in the pride of beauty,

And I still remember what you said at the time.

2. After a long time ended its continuity,

When the talk of pleasures of intoxication was once taken up by drinkers.

3. Ask not in what a wonderful way beauty was affected,

When it heard for the first time the talk of impatient love.

4. Even when he met the pride of beauty did not permit him to hear

The word of ignorant longing from the tongue of heart.

5. For no reason he is angry with me; what should I say, O' Hasrat!

I for my part do not recollect any fault of mine.

(۴۳) ۱—آج سنکر میرے نالون کو زراہ اِلتفات
زیر لب اُسنے بهي کهینچي ایک آہ التفات

۲—کم نگاهي عشق سے هے فرض کیش دلبري
حسن سے کیونکر هو پهر سرزد گناہ التفات

۳—دوستي اُس فتنه دوران کي هے یا دشمني
جان برباد کرم هے دل تباہ التفات

۴—هین دل عشاق جب آگاہ رسم حسن و عشق
بیرخي هے اونکي ناحق عذر خواہ التفات

۵—شوق کا حسن عقیدت دیکهنا اکثر هوا
تیري بے پروائیون پر اشتباہ التفات

۶—هے مجهے کافي تبسم اس نگاہ ناز کا
هو رقیبون کو مبارک قاہ قاہ التفات

۷—هے دل دیوانه حسرت هلاک آرزو
اس طرف بهي اے ستمگر اک نگاہ التفات

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(43) 1. Hearing my cries to-day, he also, by way of kindness,
Uttered a sigh of sympathy between his lips.

2. Indifference to love as a principle is the etiquette of loveliness,
How then can beauty be guilty of attention.

3. Is it friendship of that universal mischief-maker or enmity?
His kindness and attention have brought about the destruction of life and the ruin of heart.

4. The hearts of lovers are aware of the etiquettes of beauty and love.
Hence, his indifference is uselessly apologetic for bei inattentive.

5. Look at the optimism of fancy, for often,
Your inattentiveness was taken for attention.

6. Enough for me is the smile of that bewitching eye.
Let the rivals enjoy the mirth of attention,

7. The mad heart of Hasrat is being killed by longing.
This side also, O'tyrant, a look of attention!

(۴۴) ۱—مجھکو اُس جان جاں سے کیا نسبت
خار کو ضمیران سے کیا نسبت

۲—پایہ عرش ھے بلند۔ مگر
آپکے آستان سے کیا نسبت

۳—خاک یثرب کی سرفرازی کو
پستی آسمان سے کیا نسبت

۴—ذرۂ خاک راہ یار ھوں میں
مجھکو شوق جناں سے کیا نسبت

۵—لاأبالی مزاج حسرت کو
فکر سود و زیاں سے کیا نسبت

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(44) 1. What relation have I with that soul of souls ?
Thorn cannot equal the petals.

2. High is the stand of the throne of Almighty,
But higher still is your step-stone.

3. The high position of the dust of *Yesrab* (Madina)
Will be lowered if we liken it to the lowly sky.

4. A particle of dust of friend's path am I.
What have I to do with the desire of paradise ?

5. The careless disposition of Hasrat
Has nothing to do with the ideas of loss or gain.

(۴۵) ۱—نامرادي کا دل زار کو شکوہ هے عبث

اور کچهه اس کے سوا اُن سے تمنا هے عبث

۲—واقف رحم نهین اُس شه خوبان کي نظر

عاشقي مملکت حسن مین رسوا هے عبث

۳—حال دل اُن سے نه پوشیدہ رها هے نه رهے

ابتو اس راز نمودار کا اِخفا هے عبث

۴—مست غفلت هے وہ ظالم جو نهین بیخود عشق

هوشیاري کا تیرے دور مین دعوا هے عبث

۵—هم کو اُس شوخ سے امید کرم هے لیکن

یاس کهتي هے که حسرت یه تمنا هے عبث

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(45) 1. In vain the miserable heart complains of despair .

It is useless to desire anything else from that quarter.

2. The eye of that king of beauties is unacquainted with mercy,

In vain is love madly wandering about in the kingdom of beauty.

3. The condition of heart is not hidden from him, nor will it remain so,

It is fruitless now to conceal this open secret.

4. That tyrant is engrossed in indifference, if he is not unconscious in love,

In any case the claim of sensibility in your age is meaningless.

5. I expect kindness from that impudent beloved, but

Despair cries, "this desire, O Ḥasrat, is vain."

(۴۶) ۱—رنگ یه لایا هجوم ساغر و پیمانه آج

پهر گئی سیرابیون سے محفل رندانه آج

۲—رشک سے مت مت گئے هم تشنه کامان وصال

جب ملا لبهاے ساقي سے لب پیمانه آج

۳—هے فروغ بزم یکتائي جو وه شمع جمال

آگئي هے دل مین بهي بیتابئي پروانه آج

۴—حسرتین دل مین هوئي جاتي هین پامال نشاط

هے جو وه جان تمنا رونق کاشانه آج

۵—غرق هے رنگینیون مین مستیون سے چور چور

هے سراپا بیخودي وه نرگس مستانه آج

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(46) 1. The abundance of cups and glasses brought about this state to-day.

The assembly of the unscrupulous is full of reverly.

2. Jealousy destroyed us again while we were thirsting for an embrace,

When the lips of *Saqi* met with the cups to-day,

3. As that lamp of beauty is the light of the surroundings of matchlessness.

The heart has taken up to-day the impatience of the insect (which loves light).

4. Longings are being trmapled in the heart by pleasure,

For that life of fancy is the light of my house to-day.

5. Buried in self-adoration and drowned in reverie !

That restless eye is unconsciousness itself to-day.

۶—دیکھیے اب رنگ کیا لائے وہ حسن دلفریب

آئینہ پیش نظر ہے ہاتھہ مین ہے شانہ آج

۷—مین ہي اے حسرت نہین محو جمال روے یار

پڑ رہي ہین سب نگاہین اُسپہ مشتاقانہ آج

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(۴۷) ۱—وصل کي رات خرمي کا رواج

شوق کا آج عرش پر ہے مزاج

۲—چھپ گئے سب ستارگان کمال

کہ عرب سے ہوا طلوع سراج

۳—لائے ہین عاشقان باجگذار

نذر حسرت کو آنسوؤنکا خراج

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6. Let us see what character that lovely beauty takes up to-day,

For mirror is before the eyes and comb in his hands.

7, Not I alone am devoted to the beautiful face of the friend, O' Hasrat!

Every eye falls longingly on him to-day.

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(47) 1. The night of embrace and the prevalance of pleasure !

On the highest sky is the pride of fancy to-day.

2, All the stars of perfection were hidden,

For a Light emerged from Arabia.

3. The tributory lovers have brought

The offering of tears for presenting Hasrat,

(۴۸) ۱—اے غم عشق اے متاع فلاح

اهل دل کیون نهون ترے مداح

۲— همکو صبر و سکون نهین درکار

دل مضطر کي بهي یهي هے صلاح

۳—هم بهي مشتاق هین شهادت کے

اے تجهے خون اهل شوق مباح

۴—غم ترا مایه سرور قلوب

یاد هے تیري مونس ارواح

۵—اب کهان هجر یار مین حسرت

لذت اکل شام و شرب صباح

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(48) 1. O' the grief of love! O' the fountain of happiness !

Why should not those carrying a heart praise you?

2. I do not require peace and patience.

This is also the advice of an impatient heart.

3. I am also longing to be a martyr.

O' thou to whom the blood of devotees is forgiven!

4. The grief of your love is the spring of pleasures of hearts,

And your recollection is the companion of souls.

5. Where, O' Hasrat, in the absence of the friend,

Is the relish of evening dinner and morning drink.

(۴۹) ۱—قبول ستم سے ھے انکار صالح

کرون کیون نہ مین اسکا اقرار صالح

۲— رضاکارئي حق پہ رحمت خدا کي

اُسي کا هون مین اک طلبگار صالح

۳—بہت همنے دیکھے هین عباد فاجر

بہت همنے پائے هین فجار صالح

۴—مصائب کي برداشت رد جفا مین

اِسي کو تو کہتے هین ایثار صالح

۵—ولایت کا دعوي نہین مجھکو لیکن

هے اتنا کہ هون اک گنہگار صالح

۶—مین بیزار هون عقل ساکن سے حسرت

دل مضطرب هے مرا یار صالح

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(49) 1. Submission to tyranny I solemnly refuse
Why should not I seriously say so.

2. God's blessings upon one who follows the truth.
Him alone I sincerely love.

3. Many have I seen renegade ascetics
And many have I found pious renegades.

4. To suffer tribulations in counteracting tyranny!
This alone is the pious offering.

5. I do not claim to be godly, but
The claim is that I am a chaste sinner.

6. I am disgusted with inactive wisdom, O' Hasrat!
The restless heart is my true friend.

(۵۰) ۱—عشق میں ہیچ ہے پابندی برہان کی صلاح
ماننا چاہئیے ہمکو دل نادان کی صلاح

۲—دل بھی راضی ہے کہ آلودۂ فریاد نہو
ہم بھی خوش ہیں کہ یہی ہے غم پنہان کی صلاح

۳- جان افگار پہ طاری ہوئی رقت کیا کیا
آبلوں سے جو سنی خار مغیلان کی صلاح

۴—در پئے عشق رہی خاطر دشوار پسند
نہ سنی ہم نے کسی خواہش آسان کی صلاح

۵—موسم گل میں عجب کیا ہے اگر مان گیا
شوق پیمانہ طلب سستی پیمان کی صلاح

۶—کیسے کہدوں کہ میں اب بھی نہ پیونگا حسرت
حکم ناصح تو نہیں ساقئی دوران کی صلاح

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(50) 1. The advice of following reason is useless in love.
We should only take the advice of the foolish heart.

2. Heart itself is contented to remain unpolluted by cries.
I am also happy that this is the advice of secret grief.

3. What heaviness and tearfulness surround the broken heart,
When from blisters it hears the advice of thorns,

4. The painstaking heart was always after love.
I never heard this advice for any easier desire.

5. No wonder if in the spring season, the wine loving desire
Accepts the advice of weakness of oaths of abstention.

6. How can I say, O' Hasrat, that I will not drink even now!
The advice of universal *Saqi* is not the order of the priest.

(۵۱) ۱—خون بیجرمي سے اپني دیکھکر تلوار سرخ

ھوگئي مارے ندامت کے جبین یار سرخ

۲—آشکارا ھے جہان میں ھر طرف رنگ بہار

سبز تر ھے صحن گلشن' دامن کہسار سرخ

۳—دیکھئے کس کس کو اعزاز شہادت ھو نصیب

آج نکلا ھے بدلکر رنگ وہ عیار سرخ

۴—اسقدر کین مستیاں ھم بادہ خواروں نے کہ آج

ھوگیا سب رنگ مئے سے خانہ خمار سرخ

۵—مل گیا حسرت شہیداں وفا کا خونبہا

ھوگئي ھین روتے روتے ھر دو چشم یار سرخ

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(51) 1. Seeing his sword red with the blood of innocence,

The brow of the friend was reddened with blush.

2. Manifest is on all sides in the world the beauty of the spring.

The surface of the garden is green and fresh and the hill-side blooming.

3. Let us see how many achieve the honour of martyrdom.

That mischievous beloved has come in red apparels to-day.

4. We who drink became so unruly to-day,

That the house of wine-giver became red with spilt wine.

5. The martyrs of faithfulness got their blood-price, O'Hasrat!

When both the eyes of the friend became red by weaping.

(۵۲) ۱—دشوار هے اے ملامت اے پند
هون اهل جنون خرد کے پابند

۲ —شرمندۂ جور هو نه وہ شوخ
ارباب وفا هین یون بهي خرسند

۳—زیبائش فرق عاشقي هے
دستار جنون مین غم کا پیوند

۴ — سیکها هے کہان سے اے لب یار
یه شیوۂ دلکش شکر خند

۵—مهمانِ فراق هے تري یاد
بیخود هے خیال آرزومند

(ق)

۶—لے صبر و سکون سے کام حسرت
آئین وفا کي تجهکر سوگند

۷—یه ماتم روز وصل تا کے
یه گریه بیقرار تاچند

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(52) 1. Difficult it is, O'Advice, O'raillery!
That those mad with love follow the course of wisdom.

2. Let not that sprightful beloved blush in his tyranny.
The faithful are gratified even that way.

3. Ornament of the head of love
Is the patch of grief in the turban of insanity.

4. Where have you learnt, O' lips of the friend!
This sweet, smiling and lovely manner.

5 Your recollection is the guest of the moment of separation.
Thoughts of fancy are thereby unconcious.

6. Peace and patience O' Hasrat.
I pledge you to the principle of faithfulness.

7. How long this sorrow for the day of embrace.
How long this restless weeping.

(۵۳) ۱—مجبور مجھکو جان کے عہد وفا کے بعد

بیمہریان وہ کرنے لگے اعتنا کے بعد

۲—اهل رضا کي جان هے اتني سي یه اُمید

کچھه اور بهي هے اس ستم برملا کے بعد

۳—محجوبئي سوال سے اس چشم ناز مین

منظوریون کا رنگ عیان هے حیا کے بعد

۴—افزون هوئین کچھه اور محبت کي شورشین

تجدید آرزو جو هوئي التوا کے بعد

۵—دامان صبر هاتهه سے حسرت نه دیجیو

گر خواهش طرب هے هجوم بلا کے بعد

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(53) 1. Taking me to be bound after the pledge of faithfulness

He began to show disregard after being considerate.

2. To the contented this little bit of hope is essential,

That there is something else after this open oppression.

3. In the blush created by my request in that beautiful eye

The colour of acceptance is evident.

4. Perplexities of love increased further

When desire was renewed after postponement.

5. Do not lose support of patience, O' Hasrat!

If you desire happiness after incessant suffering.

(۵۴) ۱—وقف حق ھے نہین مرید مراد
طاعت عاشقان پاک نژاد

۲—دل پس ماندگان نہو ناشاد
چل رھي ھے ھنوز باد مراد

۳—بڑہ گیا حسن کا تغافل ناز
یہ ملي میرے صبر شوق کي داد

۴—انکو تھي میرے حال دل پہ نظر
آہ اس عہد التفات کي یاد

۵—بڑہ گیا راہ عاشقي مین جنون
رہ گئے صاحبان بست و کشاد

۶—کچھہ نہین ھے تري رضا کے سوا
خواھش عاشق خجستہ نہاد

۷—اصل اصلاح ھے وھي حسرت
جس کو سمجھے ھین اھل جور فساد

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(54) 1. Devoted to truth is and not seeker after selfish aim:
The submission of pious lovers.

2. Hearts of survivers should not lose hope,
For the wind of success is still blowing.

3. The proud indifference of beauty increased.
This is the appreciation of my patience in love.

4. He had an eye on the condition of my heart,
Ah! the memory of that kind age.

5. The mad went ahead in the path of love,
And the cautious were left behind.

6. Nothing but your pleasure
Is desired by honest lovers.

7. That which is considered destruction by the tyrants
Is in fact the real construction, O'Hasrat.

(۵۵) ۱--غم سے نہین ایک دل بهي آزاد
فریاد از دستِ عشق فریاد

۲--عاشق هوئے اور مرمٹے هم
اپني تو یه مختصر هے رو داد

۳--هوگا کسے جان دینے مین عذر
ارشاد اور آپکا پهر ارشاد

(ق)

۴-- جان باز هے عشق حسن دل بر
یه دونون اُمور هین خدا داد

۵--احرار وطن پرست و حق کوشش
تها جن سے دیار صدق آباد

(ق)

۶--سب هوگئے بند ایک حسرت
باقي هے " ابوالکلام آزاد "

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(55) 1. No heart is free from grief.
Save me from the hand of love, save me!

2. I loved and I died in it;
Mine is this short story.

3. Who will hesitate to give away his life.
Order —and then your order,

4. Love is adventurous and beauty captivating.
These two things are natural.

5. Free thinking patriots and those who endeavered for the right:
Those who inhabited the land of truth,

6. Are all incarcerated but one, O' Hasrat.
Is still left, *viz.* Abul Kalam Azad.

(۵۶) ۱—اُنہوں نے پھیردیا خط یونہیں سلام کے بعد
بڑھا کے میرا تخلص بھي میرے نام کے بعد

۲—شراب رندون مین آئي مہ صیام کے بعد
بڑے تزک سے بڑي شان اهتمام کے بعد

۳—هجوم شوق مین کیون هون نه اِضطراب کے رنگ
که یاس شب هے یقینی اُمید شام کے بعد

۴—کمال شوق کو اُتے هین نا تمام نظر
تمام شوق تری خواهش تمام کے بعد

۵—نه هو ابهي ، مگر آخر تو هوگي قدر میري
کھلے گا حال غلام آپ پر غلام کے بعد

۶—سرور بخش دل و جان هے بزم ساقي مین
بہار جلوۂ مینا نمودِ جام کے بعد

۷—هوئي یه کثرت ارباب اِشتیاق که اب
پڑے هین سوچ مین حسرت وه اذن عام کے بعد

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(56) 1. He courteously returned the letter as it was,
Adding only my surname* after my name.

2. Wine came to the unscruplous after the fasting month.
With great pomp and after great preparation.

3. Why should not the colour of restlessness shine in the heat of desires.
For the despair of night is necessary after the hope of the evening.

4. All desires except the exclusive desire for you
Look incomplete before the perfection of love.

5. Be it not now, but I will be appreciated in the end.
You will know the worth of the slave after the slave is no more.

6. In the audience of *Saqi* it is pleasant to the heart and soul:
The glamour of beauty of wine after the show of cups.

7. He is reflecting over the matter, O' now, Hasrat, after a general permission.

*Surname: Hasrat, meaning despair.

(۵۷) ۱—کچھه درد دل سے بڑھ کے هے درد جگر لذیذ
تجھه سے هین جتنے درد وہ سب هین مگر لذیذ

۲—جان حزین کو بھول گئي سختي فراق
کچھه اسقدر هے گریه وقت سحر لذیذ

۳—اشک وفا سے دامن حسرت هو لاله رنگ
پي جائے گر نپا کے انهین چشم تر لذیذ

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(۵۸) ۱—نامه شوق کے اندر جو نہان هے کاغذ
ورق سادۂ حسرت هے کہاں هے کاغذ

۲—بسکه تھا اسمین رقم خواهش دیدار کا حال
چہرۂ یار کي جانب نگران هے کاغذ

۴—خط نه لکھنے کا نیا عذر یه نکلا حسرت
جنگ یورپ مین وہ کہتے هین گران هے کاغذ

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(57) 1. The pain of liver is a little more pleasing than the pain of heart.

Every pain that is from you is pleasant, indeed!

2. The weeping of morning was so pleasant at the time
That the sad soul forgot the torment of separation.

3. If the wet eyes do not absorb them with a relish
The coat-trail of Hasrat should become red with tears of faithfullness.

(58) 1. The paper that is covered in the letter of love
Is not a paper but a blank leaf of unsuccessful longing.

2. As there was written in it the account of the desire of seeing,

The paper is, therefore, looking towards the face of the friend.

3. A fresh excuse of not writing letter is found, O' Hasrat!
The paper, he says, is dear during the European war.

(۵۸) ۱—ابتو اُٹّھہ سکتا نہین آنکھون سے بار اِنتظار

کس طرح کاٹے کوئي شبہائے تار اِنتظار

۲—میري آھین نارسا میري دعائین نامقبول

یا الٰہي کیا کرون مین شرمسار اِنتظار

۳—راہ تیري اسقدر دیکھي کہ اے غفلت شعار

میري آنکھین بنگئین سرمایہدار اِنتظار

۴—اونکے خط کي آرزو ھے اُنکي آمد کا خیال

کس قدر پھیلا ھوا ھے کار و بار اِنتظار

۵—ھے دل مسرور حسرت اک طرب زار اُمید

پھونک ڈالے گر نہ اس گلشن کو نار اِنتظار

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(59) 1. The eyes cannot bear now the burden of waiting.

How should one pass the dark nights of waiting.

2. My cries are fruitless and my prayers ineffective.

What should I do, O' Lord! I am ashamed of waiting (for I could not satisfy him).

3. So long have I waited for you, O' the unmindful!

That my eyes have now become a store of waiting.

4. There is longing for his letter and the thought of his coming.

How wide-spread is the business of waiting.

5. The happy heart of Hasrat is a prosperous field of hopes.

The fire of waiting may not burn this garden to ashes.

(۶۰) ۱—عشق کي روح پاک کو تحفه غم سے شاد کر

اپني جفا کو ياد کر ميري وفا کو ياد کر

۲ - جان کو محوِ غم بنا دل کو وفا نهاد کر

بندۂ عشق هے تو يون قطع رہ مراد کر

۳—غمزۂ دل فريب کو اور بهي جانفزا بنا

پيکر نازنين پر رنگ حيا زياد کر

۴—خرمئي دو روزہ کو عشرت جاودان نه جان

فکر معاش سے گذر حوصله معاد کر

۵—اے که نجات هند کي دل سے هے تجهکو آرزو

همت سر بلند سے ياس کا انسداد کر

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(60) 1. Please the holy soul of love with the offering of grief.

Remember your tyranny, remember my faithfulness.

2. Make your life devoted to grief and your heart the follower of the course of faith.

If you are slave of love tread on the path of success like this.

3. Make the bewitching motion a little more life-giving.

To the form of lovely manners add the colour of shyness.

4. Do not take the ephemeral pleasure as ever-lasting.

Away with the anxiety of living and rise to happiness of ambition of the next world.

5. O' you that heartily desire the liberty of India,

Prevent your despare by lofty courage.

(ق)

۶-- قول کو زید و عمر کے حد سے سوا اهم نه جان

(ق) روشنئي ضمیر مین عقل سے اِجتہاد کر

۷--حق سے بعذر مصلحت وقت په جو کرے گریز

اُسکو نه پیشوا سمجه اُسپه نه اعتماد کر

۸--غیر کي جد و جہد پر تکیه نکر که هے گناه

کوشش ذات خاص پر ناز کر اعتماد کر

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(۶۱) ۱-- غضب هے که پابند اغیار هو کر

مسلمان ره جائین یون خوار هوکر

۲--اُٹھے هین جفا پیشگان مہذب

همارے مٹانے په تیار هوکر

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6. Do not give the saying of this and that too much importance.

In the light of conscience think wisely for yourself.

7. He who shirks the truth with the excuse of expediency,

Him you should not make your leader and him you should not trust.

8. Do not depend upon the efforts of others, for this is a sin.

Be proud of your own personal efforts and trust in them.

(61) 1. Curious it is that depending upon others

Musalmans should remain degraded like this.

2. The civilized tyrants have stood up

Prepared to annihilate us.

۳—تقاضاے غیرت یہي ھے عزیزو
کہ ھم بھي رھین اُن سے بیزار ھوکر

۴—کہین صلح و نرمي سے رھجاے دیکھو
نہ یہہ عقدۂ جنگ دشوار ھوکر

۵—وہ ھمکو سمجھتے ھین احمق جو حسرت
وفا کے ھین طالب دل آزار ھوکر

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(۶۲) ۱—صبر مشکل ھے ضبط ھے دشوار
دل وحشي ھے اور جنون کي بہار

۲—کشمکش مین ھے کامرانئي شوق
مجھکو ابرام ھے اُنہین انکار

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3. This is the proper thing in self respect, O friends!

   That we should also keep at a distance from them.

4. Let not by peace and leniency

   This problem of war become difficult.

5. Those who consider us fools, O'Hasrat !

   Are expecting loyalty even after being tyrants.

---

(62) 1. Patience is difficult and composure impossible.

   There is the wild heart and the madness of the spring.

2. The achievement of love is perplexed:

   I am persistent and he refusing.

۳- دل مایوس میں ھے نقش اُمید
یا مسافر کوئي غریب دیار

۴- لطف کر لطف اے سراپا ناز
تجھپہ رنگینئي بہار نثار

۵- دل عشاق میں اُمید کے جام
بادۂ اشتیاق میں سرشار

۶- اے تري ذات مجمع ضدین
حسن سب نور ھے تو خو سب نار

۷- غیر ممکن ھے ھم سے طاعت غیر
اے جفاکار اے غریب آزار

۸- روح آزاد ھے خیال آزاد
جسم حسرت کي قید ھے بیکار

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3. The desparate heart has a ray of hope;
   Or is it some homeless traveller!

4. Kindness, O'Beauty itself, kindness!
   For you the pleasures of spring are sacrified.

5. The hearts of lovers are cups of hope
   Filled with the wine of longing desire.

6. O'thou whose personality is a mixture of contraries!
   If beauty is all light manners are all fire.

7. Impossible it is for me to obey any one besides God,
   O'tyrant, O'oppressor of the poor!

8. Free is the soul and free the mind,
   Useless it is to imprison the body of Hasrat.

(۶۳) ۱—شکن جب سے دیکھي ھے اُنکي جبین پر
عجب صدمہ ھے جان اندوھگین پر

۲—کچھہ آئي تو ھے ترک سے پر طبیعت
نہ سچلے جو رنگینئي ساتگین پر

۳—مرے گریہ خون کي سب لالہ کاري
نمودار ھے دامن و آستین پر

۴—تماشاے خوبان ھے اتنا تغافل
صد افسوس اس زھد خلوت نشین پر

۵—نثار اُسپہ حسرت مري جان شیرین
تبسم جو ھے اُس لب شکرین پر

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(63) 1. From the time that I have seen angry impressions upon his brow,

A unique unadsiness is felt in the sorrowful soul.

2. A little inclined is the heart, at any rate, to give up wine,

If it does not go out of control on the sight of the beautiful cup.

3. The redness of my tears full of blood

Is visible on his sleeves and coat-tail.

4. So indifferent to look at beauties!

Woe to this lonely asceticisim!

5. My sweet life be a sacrifice, O'Hasrat!

For that smile which is on his sweet lips.

(۶۴) ۱—چھپ نہین سکتي چھپانے سے محبت کي نظر
پڑ هي جاتي هے رخ یار پہ حسرت کي نظر

۲—یونہین گرویدہ نہین کچھہ تري صورت کي نظر
مگر اس رنگ مین جویا هے حقیقت کي نظر

۳—گرچہ هے پردۂ انکار مین همشکل عتاب
پھر بھي هے صاف نمایان وہ اجازت کي نظر

۴—حسن کا راز نہ پوشیدہ رها هے نہ رهے
چاهنے والے بھي رکھتے هین قیامت کي نظر

۵ هجر مین رهنے لگین اور بھي کچھہ یاد همین
وہ مراعات کي باتین وہ محبت کي نظر

۶—آسرا هم بھي لگائے هوئے بیٹھے هین ترا
اس طرف بھي کوئي هوجائے عنایت کي نظر

۷—هوکے غلطیدۂ خون تجھکو مبارک حسرت
اُن کي رحمت کے یہ انداز یہ رافت کي نظر

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(64) 1. The eyes of love cannot be concealed even if you try to do so.
The wistful gaze automatically falls on the face of the friend.

2. It is not in vain that the eye is mad after your face.
For in this form it looks for the absolute reality.

3. Although it assumes anger under the guise of refusal.
The look of permission is yet clearly visible.

4. The secret of beauty is not left concealed, nor will it ever be.
For lovers have got a penetrating eye.

5. In separation I am reminded more than ever.
Of those words of kindness and those looks of favour.

6. I have also been waiting upon you.
This side too a look of kindness.

7. Blessed be, O'Hasrat! after being polluted with blood,
These manners of his mercy and this eye of faovur.

(٦٥) ١—پوچها بهي تو اُسنے نه کبهي گهر سے نکلکر
شرمندہ هين نالے دل مضطر سے نکلکر
٢—پائي هے جگهه پاکئي دامان نظر مين
خوشبوئے حيا نے تري چادر سے نکلکر
٣—ديکها جو کہين گرم نظر بزم عدو مين
وہ ڈانٹ گئے مجهکو برابر سے نکلکر
٤—پر نور کيا خوب شهيدون کے دلون کو
چاهت کي چمک نے ترے خنجر سے نکلکر
٥—بن جاتي هے دل مين خلش خار تمنا
جهنکار ترے پانون کي زيور سے نکلکر

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(65) 1. He did not even enquire, coming out of his house.

Cries are ashamed to come out of restless heart.

2. The smell of shyness coming out from your covering sheet.

Has got its place in the holy lap of sight.

3. Whenever he saw me looking at him in the audience of rivals

He passed by my side, rebuking me.

4. Profusely enlightened the heart of martyrs,

The light of love coming out from your sword.

5. The clinging of your feet coming out from your ornaments.

Becomes a prick of the thorn of love in the heart.

(۶۶) ۱—کیا کرین خو سے هین مجبور کہ پینا هے ضرور

ورنہ حسرتؔ رمضان کا یہ مہینا هے ضرور

۲—بیخودي بزم خرابات مین هے وجہ سکون

اک مگر کش مکش ساغر و مینا هے ضرور

۳ شوق جسکا نہین ممکن دل دانا کے بغیر

اُسکے دیدار کو بهي دیدۂ بینا هے ضرور

۴—ترک مے سے همین انکار نہوتا لیکن

اب جو ناصح کو هے ابرام تو پینا هے ضرور

۵—تیري گفتار سے پیدا هے کہ اے حسرتؔ زار

دل ترا درد محبت کا خزینہ هے ضرور

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(66) 1. Forced am I by habit, it is necessary for me to drink.

Otherwise, O' Hasrat, it is really the month of Ramazan.

2. Unconciousness in the assembly of drinkers has created a calm,

Except that there is a conflict between the cup and jug.

3. A wise heart is required in order to love him,

To see him also a far-seeing eye is necessarry.

4. I would not have refused to give up wine, but

Now that the adviser insists on prohibition it is necessary to drink.

5. It is evident from your words, O'gloomy Hasrat !

That your heart is really a treasure of lovely devotion.

(۶۷) ۱— عاشقي پيشه هے ايدل تو يه بيداد نکر
ستم يار سے بهي شاد هو فرياد نکر

۲— ديکهه اُس جلوهٔ پنهاں کي زيارت هے محال
همت شوق کو بيفائده برباد نکر

۳— بے پرو بال کہاں چهوڑ کے جائيں صياد
هم اسيران وفا کوش کو آزاد نکر

۴— يه بهي حسرت کوئي تدبير سکون هے ـ کيا خوب
دل بيتاب سے کہتے هو اُنهيں ياد نکر

(۶۸) ۱— تير غم کا هے دل نشانه هنوز
شيوهٔ جاں هے عاشقانه هنوز

۲— دل ميں ابتک هے عيش وصل کي ياد
اب په هے شوق کا ترانه هنوز

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(67) 1. Do not commit this mistake O' heart if love is your profession
Please yourself even with the tyranny of the friend, do not complain.

2. It is difficult to see that hidden light, beware!
Do not waste in vain the ambition of desire.

3. Where should I go without feathers and hair O'captor!
We are votaries of faith, do not release us.

4. Is this the way to get peace, O' Hasrat! strange!
You advice the restless heart not to remember him.

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(68) 1. The heart is still a target of the arrow of love,
The way of life is still love-making.

2. Still is in the heart the recollection of the happiness of embrace.
The story of longing love is still on the lips.

۳—آہ وہ ماجراے راز و نیاز
جسکا باقي هے اک فسانہ هنوز

۴—عشق تها بارياب خدمت حسن
همکو هے ياد وہ زمانہ هنوز

۵ - شوق کے دريہ هے ابهي سے هجوم
يار هے اندرون خانہ هنوز

۶—سرخي چشم يار سے هے عيان
اثر مستئي شبانہ هنوز

۷—نغزگوئي کي شان مين حسرت
تيرے اشعار هين يگانہ هنوز

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3. O'the secret coversation of love!
   The story of which is still so popular.

4. Love had the honour of the audience of beauty!
   That time I still remember.

5. There is a crowd on the door of longing so early,
   While the friend is yet inside the house.

6. In the redness of the friend's eye is visible
   The effect of nocturnal revery even now.

7. In the matter of significance, O'Hasrat,
   Your verses are still unparalleled.

(۶۹) ۱—وہ قامت بلند نہین در قبائے ناز

اک سرو ناز ھے جو بنا ھو برائے ناز

۲—اُس نازنین پہ ختم ھین سب شیوھائے ناز

جسکو بنا کے خود بھي ھے نازان خدائے ناز

۳—کیا کیا نہ آرزو کے بڑھین دل میں حوصلے

رکھدین کبھي جو فرق ھوس پر وہ پائے ناز

۴—ارباب اِشتیاق ھین اور انتہائے شوق

حالانکہ حسن یار ھے اور ابتدائے ناز

۵—ھےپر نگاہ یار سے گذرا جو تھا کبھي

ھے آج تک وہ پیش نظر ماجرائے ناز

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(69) 1. That tall body is not in the clothes of dignity.

It is a high tree of charming pride.

2. All the manners of charm are especialized for that delicate beauty.

In creating of that beauty God himself is proud.

3. What ambitious desires will not arise in the heart,

If ever he puts his foot of charm upon the head of passion.

4. There are the longing people and boundless desires.

Although in the beauty of the friend there is only a begnining of charm.

5. What happened to me once with a look of the friend;

That charming event is still before my eyes.

۶ — کچھه یون هي اپنے حسن په مغرور تھا وه شوخ
کچھه لے اُڑي هے اور بھي اُسکو هوائے ناز

۷—اهل نظر کي جان هے جس چيز پر نثار
اِک بات انهين اور بھي کچھه هے ورائے ناز

۸—پھيلي جو اُنکے برق تبسم کي روشني
لبريز نور هوگئي يکسر فضائے ناز

۹ — حيران کار حسن بتان هے زبان عشق
يعني وه مدح غمزه کرے يا ثنائے ناز

۱۰— شوق لقائے يار مين مرتے تو هو - مگر
حسرت جو نقد جان بھي نه ٹھہرے بہائے ناز

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6. The sprightful beloved was himself proud of his beauty,
 And the wind of charm has put him to greater flights.

7. That upon which the lives of on-lookers are sacrifised
 Is something else besides the charm.

8. When the glamour of lightning of his smile spread,
 The atmosphere of charm was filled with brilliance.

9. In the beauty of idols the tongue of love is wonder-struck.
 In that whether it should praise the blush or eulogise the charm.

10. You are dying in desire to meet the friend, but
 O' Hasrat! What if life itself is not worth the charm.

(۷۰) ۱—هے غضب هنگامہ فصل بہار ابکي برس

دل پہ کاهیکو رهیگا اِختیار ابکي برس

۲—هے جنوں شوق ابهي سے بیقرار ابکي برس

کیا غضب ڈهائیگا طوفان بہار ابکي برس

۳—فرقت ساقي میں هم حسرت کشان بادہ سے

مل کے رویا خوب ابر نوبہار ابکي برس

۴—مدتیں ترک محبت کو هوئیں پهر اے عجب

یاد یار آتي هے کیوں بے اختیار ابکي برس

۵—حسرت شوریدہ سر هے پائمال اِشتیاق

اس طرف بهي کر گذر اے شہسوار ابکي برس

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(70) 1. The liveliness of the spring is wonderful this year!

How can the heart be controlled.

2. Madness of desire is restless so early,

What wonders will the storm of spring bring about this year.

3. Embracing the wistful drinkers like us in the absence of *Saqi*.

The fresh spring cloud bitterly wept this year.

4. A long time has passed since I gave up love; yet it is a wonder

Why the recollection of the friend comes irressitably this year.

5. The perplexed Hasrat is wearing out in anxious desire.

Pass by this side also, O'rider! this year.

(۷۱) ۱—اور تو کیا ھے ترے عاشق بیمار کے پاس
اک ترا درد سو وہ بھي ھے دل زار کے پاس

۲—قابل سیر نہین گلشن دنیائے دني
شاهد گل ھے جہاں خاک بسر خار کے پاس

۳—مئے پرستون کو رھا پھر نہ کسي بات کا هوش
بوے مئے کچھہ تھي عجب خانہ خمار کے پاس

۴—اک ترے عشق کي دولت ھے مرے پاس وہ شے
جو نہ اغیار کے ھے پاس نہ ابرار کے پاس

۵—رشک اُس طرۂ گیسو پہ ھین کیا کیا مجھکو
وہ لٹکتا جو پڑا ھے ترے رخسار کے پاس

۶—رحمت حق کے لئے نذر نہین اور کوئي
شرم عصیان کے سوا جان گنہگار کے پاس

۷—کیا کیا تونے یہ حسرت کہ دل اپنا چھوڑا
ایسے عیار ستمگار جفاکار کے پاس

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(71) 1. What else is there with your ailing lover!
There is a pang for you and that also in the gloomy heart.

2. The garden of the lowly world is not worth walking about
For the lovely flower here is mixed in dust and stands near the thorn.

3. The votaries of wine became unconscious of everything else.
So enchanting was the flavour of wine near the house of wine dealer.

4. The wealth of your love which I possess
Is neither with the generous nor with the high.

5. My envy for that hairlock is manifold,
As it hangs about your cheeks.

6. No offering is more suitable before the mercy of God,
Except the blush of crime, guilty as I am.

7. What have you done, O'Hasrat! that you left your heart
With such a clever naughty tyrant.

(۷۲) ۱—بسکہ نکلي نہ کوئي جي کي هوس

اب هون مين اور بيدلي کي هوس

۲- پهرتي رهتي هے آدمي کو لئے

خوار دنيا مين آدمي کي هوس

۳—اُن کو ديکھا هے جب سے گرم عتاب

آرزو کو هے خود کشي کي هوس

۴—کرسکين بهي تو هم فقير ترے

نکرين تاج خسروي کي هوس

۵-- هجر ساقي کے دور مين حسرت

اب نہ مئے هے نہ مئے کشي کي هوس

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(72) 1. No desire of the heart was fulfilled.

I entertain now the desire of a lost heart alone!

2. The lust of a man carries him along

A humiliated man in the world!

3. From the time it has seen him hot in anger,

Desire only wishes to commit suicide.

4. Your votaries we, even if we can do so,

We will not desire the throne of a king!!

5. At the time of separation from *Saqi*, O'Hasrat!

There is neither wine nor a desire to drink it:

(۷۳) ۱—پیمان وفا نکر فراموش

اے حسرت بیقرار خاموش

۲—دیوانہ حسن پاکدامان

ہے پردۂ دل میں عشق روپوش

۳—اُس عشوۂ نازنین کے جلوے

ہین دشمن عقل مصلحت کوش

۴—پوشیدہ سکون یاس میں ہے

اک محشر اِضطراب خاموش

۵—آزاد ہین قید میں بھی حسرت

ہم دلشدگان خود فراموش

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(73) 1. Do not forget the pledge of faithfulness!

Silence! O' restless Hasrat!

2. Being devoted to chaste beauty,

Love is covered in the curtain of heart.

3 Manifestations of these delicte motions

Are enemies of cautious wisdom.

4. In the peace of despair is hidden

A silent conflagration of restlessness!

5. Even in prison are free, O' Hasrat !

We self-forgetting people without a heart,

(۷۴) ۱ سب هین تیري انجمن مین بیہوش

نظارۂ حسن کا کسے ہوش

۲—بیہوش کیا هے سب کو تونے

اب جسکو خدائے هوش دے هوش

۳—هوجاؤ نثار حیرت عشق

اے دانش و اے قرار و اے هوش

۴—تم آئے که ختم هوگئے هم

باقي تهے مگر اسي لئے هوش

۵— هم عرصه حشر مین بهي حسرت

پہچان گئے اُنہین زهے هوش

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(74) 1. Every one in your audience is unconscious.

Who has the eye to look at beauty!

2. You have made every one unconscious.

Let us see now when God of consciousness gives awakening.

3. Give yourselves up for the wonder of love,

O'wisdom, O' peace, O' consciousness!

4. You came and I died;

For this alone consciousness was lingering!

5. Even in the field of resurrection, O'Hasrat!

I did recognise him, thanks to my awakening.

(۷۵) ۱—اک بڑي منزل پر خوف و خطر هے درپيش
روح کو عالم بالا کا سفر هے درپيش

۲—محفل حسن مين سب جمع هين خوبان جہان
امتحان دل ارباب نظر هے درپيش

۳—غم يه تها پہلے که نالون مين نہين کيون تاثير
وه جو مضطر هين تو اب رنج اثر هے درپيش

۴—اب کہے کوئي که هم اهل نظر جائين کہان
هر طرف مسئله غض بصر هے درپيش

۵ فکر دنيا کے بکهيڑے بهي غضب هين حسرت
هر دم اک مسئله نفع و ضرر هے درپيش

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(75) 1. A long, fearful and dangerous journy is before.

Soul is to go towards the upper world!

2. All worldly beauties are assembled in the audience of beauty.

The hearts of those possessing eyes are being tested.

3. I was sorry before why my cries had no effect.

Now that he is restless, I am sorry for the effect.

4. Where are we, possessing eyes, to go! Let some one advise.

The question of keeping eyes down is everywhere before us.

5. The entangling worldly anxieties are awful, O' Hasrat!

Every moment some question of profit or loss is facing

(۷۷) ۱—کیون نہ مقبول ہو دعاے خلوص

که اثر خود ہے خاک پاے خلوص

۲—عشق نا کام بھي نہين نا کام

وہ جو ہوجاے رہنماے خلوص

۳—بے کسي ہاے عاشقي کو سلام

جن پہ قائم ہوئي بناے خلوص

۴—ہم ہين عہد ازل سے اُنکے مريد

ابتدا سے ہے انتہاے خلوص

۵—ميرا انکا معامله حسرت

سر بسر اک ہے ماجراے خلوص

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(76) 1. Why should not a sincere prayer be granted?
As effect itself is a minion of sincerity.

2. Even the unsuccessful love is not unsuccessful
If it leads on to sincerity.

3. Thanks to the helplessness of love,
On the foundation of which sincerity is built.

4. His follower am I from time immemorial.
From the very beginning devotion was at its height.

5. Between him and me, O'Hasrat!
There is the relation of whole-hearted devotion.

(۷۸) ۱ -کچھہ نہ ابدال سے پہنچا ھے نہ اوتاد سے فیض
جسکو پہنچا ھے سو پہنچا ھے تیری یاد سے فیض

۲ - لذت درد محبت ھے میری جان پہ ختم
جس نے پایا ھے ترے شیوۂ بیداد سے فیض

۳—تیرے گیسو کی اُڑا لائی تھی خوشبو جو نسیم
مجھکو پہنچا ھے اسی نکہت برباد سے فیض

۴—دولت غم سے جو معمور ھیں عشاق کے دل
سب نے پایا ھے مری خاطر ناشاد سے فیض

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(77) 1. Neither from the ascetics nor from the saints any good came.

Whosoever achieved anything achieved only by your recollection.

2. The pleasure of love's pain is exhausted upon my soul,

And this pleasure has taken its essense from your disposition of tryranny.

3. Morning breeze stole away an odour from your tresses

And I was benifitted from that very odour driven to winds.

4. Filled are the hearts of lovers with the wealth of grief:

All of them have learnt the lesson from my despairing heart.

(۷۹) ۱—دل ہے غرق شادمانی جان سیراب نشاط

وصل کی شب ہے بہم ہیں جملہ اسباب نشاط

۲—حسرتیں وقف طرب ہیں آرزو محو سرود

بخت نے کھولا ہے روے شوق پر باب نشاط

۳—ہیں فراہم اہل ذوق آمادہ ہے بزم طرب

اہتمام نغمہ سنجی میں ہیں ارباب نشاط

۴—ہوگئی جوش تمنا سے مبدل بیخودی

ساز حیرت پر لگی جسوقت مضراب نشاط

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(78) 1. Buried is the heart in pleasure and satiated is the soul with enjoyment.

It is a night of embrace and all accompaniments of luxury are present.

2. Longing are devoted to merriment and desire enwrapped in music.

Fortune has opened the door of enjoyment on the face of craving.

3. Men of taste are gathered and a happy company is ready.

Musicians are preparing to play on their music.

4. Unconsciousness was converted into an enthusiasm of desire,

When the instrument of surprise was touched with the stick of joy.

۵--کامیاب عیش بیحد هے دل عشرت نصیب

آرزو کے سر سے گذرا جائے هے آب نشاط

۶--ساز و سامان خرد سرمایۂ هوش و حواس

آج لیجائے بہاکر سبکو سیلاب نشاط

۷--رشک سے بیتاب هے نیرنگئي دور فلک

هوشیار ، اے بیخبر اے غافل خواب نشاط

۸--هے اسي کا نام حرمان اتم اے وصل یار

خاطر محروم حسرت کو نہین تاب نشاط

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5. The fortune-favoured heart is enjoying unbounded luxury.

   The water of pleasure is passing over the head of desire.

6. The requirements of wisdom and the holdings of consciousness !

   Let the storm of enjoyment carry away all these.

7. The winding way of sky is restless with envy

   Beware ! O' the unconscious, O' buried in the sleep of luxury!

8. This alone is utter misfortune, O' the embrace of friend!

   Enjoyment is unbearable to the unhappy heart of Hasrat.

(۸۰) ۱ - سخت مشکل هے عشق یار کي شرط

جان زار و دل فگار کي شرط

۲- دیکهه لیتے هین اب وه نامه شوق

هے مگر پهر بهي اِختصار کي شرط

۳-بن گیا کام - هوگئي پوري

کرم یار بختیار کي شرط

۴ کون پوري کرے تمهارے سوا

شوق بے صبر و بے قرار کي شرط

۵ - منزل عشق طے کرو حسرت

گل کي یان شرط هے نه خار کي شرط

---

(79) 1. Extremely difficult is the condition of the friend's love:

The condition of unhappy soul and broken heart!

2. He condescends now to look upon the love letter,

Yet there is the condition of being brief.

3. The work was done and fulfilled was

The requirement of the kindness of the happy friend.

4. Who can fulfil except you

The requirement of restless and uneasy desire.

5. Complete the journey of love, O' Hasrat!

There is no consideration of flower or thorn here,

(۸۱) ۱— کام آئي کچهه نه عاشق نالاں کي احتياط

دامان کي هوسکي نه گريبان کي احتياط

۲— مجهپر گدا سمجهه کے بهي کرتا نهين نظر

ديکهے کوئي تو اُس شه خوبان کي احتياط

۳— لازم هے ابتداے محبت مين ضبط شوق

مکتوب مين ضرور هے عنوان کي احتياط

۴— اُن سے ملے تو پهر هين رهي هم رهي شراب

وابستهٔ فراق تهي پيمان کي احتياط

۵— حسرت مين خوش هون يون که مرے زخم دل سے هے

مخصوص تير يار کے پيکان کي احتياط

---

(80) 1. In vain was the caution of the grieved lover.

Neither the coat-trail nor the collar could be saved.

2. He does not look at me even as a begger.

Lo! the caution of that King of Beauties.

3. suppression of longing is necessary in the beginning of love.

As caution is necessary in the heading of a letter.

4. I met him and again there am I and the wine

Keeping of pledges restricted to the time of separation.

5. Contented am I, O'Hasrat! that for the wound of my heart

Is reserved the caution of the arrow-head of the friend.

(۸۲) ۱— نہ کر بزم ساقي مين انکار واعظ

بگڑ جائینگے رند میخوار واعظ

۲— نہ قائل ھوے تھے نہ ھونگے نہ ھین ھم

بڑھاتا ھے نا حق کو تکرار واعظ

۳— یہ ظاھر کا سب زھد و تقوي ھے حسرت

حقیقت مین یارون کا ھے یار واعظ

---

(۸۳) ۱— اب دل زار کا خدا حافظ

ایسے بیمار کا خدا حافظ

۲— ھوقفس مین بھي جسکو شوق چمن

اُس گرفتار کا خدا حافظ

---

(81) 1. Do not refuse, O preacher! in the audience of *Saqi*

For the unscrupulous drinkers will be displeased.

2. I was never convinced and nor will ever be,

In vain do you prolong the discussion, O'preacher!

3. For show is all this asceticism and puritanism, O'Hasrat.

The preacher is in fact a clever fellow in society.

---

(82) 1. God preserve the unhappy heart!

God preserve this patient?

2. God preserve the captive,

Who thinks of the garden even in the cage.

۳—شوق لرزان کا حال هے جو یهي

جام سرشار کا خدا حافظ

۴—پرسش جرم عشق وان هے شروع

مجهه گنهگار کا خدا حافظ

۵—خواب غفلت کے دور مین حسرت

دل بیدار کا خدا حافظ

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(۸۴) ۱—الوداع اے ماہ رمضان الوداع

الوداع اے مونس جان الوداع

۲ تجهه سے روشن تها سواد ملک جان

اے چراغ نور ایمان الوداع

---

3. If the condition of shivering desire remains as it is,

   God alone will preserve the brimming cup.

4. The inquiry of love's craving is taken up there.

   God protect me, who is the sinner.

5. In the age of unconciousness, O' Hasrat!

   God protect the concious heart.

---

(83) 1. Fare-well! O' Fasting month, fare-well!

   Adieu ! O' Companion of souls, adieu !

2. Bright was from you the dark world of soul,

   O' the bright light of faith, fare-well!

۳—اے زمان رحمت حق الفراق

اے محب اہل عصیان الوداع

۴—اے نشان شان صبر و فقر و عشق

شاهد عشاق حیران الوداع

۵—لذت افطار و اے لطف سحر

تم مین تها عیش فراوان الوداع

۶—عین راحت تجهه سے تهي تکلیف قید

اے انیس اهل زندان الوداع

۷—قدر جاني کچهه نه تیري اے عزیز

تجهه سے حسرت هے پشیمان الوداع

---

3. O'the time of God's blessing! adieu!

   O'the friend of sinners, fare-well!

4. O'the symbol of patience, asceticism and love.

   O'the beloved of wonder-struck lovers, fare-well.

5. O'the pleasure of breaking fast, and enjoyment of over-night meal,

   There was unbounded luxury in you, fare-well!

6. The trouble of prison was a real pleasure on account of you.

   O'the Companion of prisoners, fare-well !

7, He could not properly appreciate O'friend,

   Hasrat blushes before you, fare-well!

(۸۴) ۱—دل نه تها رنج هجر یار کا داغ
کیا هوا آه وه زمان فراغ

۲—کر نه هم غمزدون په جور اتنا
گل نه هوجاے عاشقي کا چراغ

۳—چهیڑ ناحق نه اے نسیم بهار
سیر گل کا یہان کسے هے دماغ

۴—هم نے ڈهونڈها بہت مگر حسرت
نه ملا دل میں خرمي کا سراغ

---

(۸۵) ۱—تا قیامت رهے قایم مري سرکار کا باغ
وه جسے کہتے هیں سب حضرت انوار کا باغ

۲—خاص آرام گه حضرت وهاب شهید
شاه رزاق کا والي شه ابرار کا باغ

---

(84) 1. The heart was unacquainted with the grief of the friend 's separation.
Alas ! What became of that happy time.

2. Do not torture us, who suffer in grief.
The lamp of love may not be extinguished.

3. Do not tease in vain, O' morning breeze,
Who has the mind here to think of the flowery season ?

4. I searched very much but O'Hasrat!
No trace of pleasure was found in the heart.

---

(85) 1. May the garden of my master prosper for ever,
The garden which is known as the garden of Anwar.

2. The selected resting place of blessed martyr Wahab
The garden of Shah Razzaq, and Wali, the kings of saints.

۳—در و دیوار سے یان جلوۂ حق کی ھے نمود
ھے بجا خلق مین مشہور یہ انوار کا باغ

۴—مئے عرفان کی لگی رھتی ھے ھر وقت سبیل
جائے رحمت ھے یہ رندان قدح خوار کا باغ

۵—شجر دین ھین یہان یا شجر طیب عشق
باغ بھی کون ھے یان نور کے اشجار کا باغ

۶—اھل دل کہتے ھین سر کردۂ عشاق جسے
عاشقو ھے یہ اُسی قافلہ سالار کا باغ

۷—ھدیۂ حسن عقیدت ھین یہ گل ھائے خلوص
نذر رزاق ھے حسرت مرے اشعار کا باغ

---

3. The light of God glamours here from every nook and corner,

 Rightly it is called by the people the Garden of Anwar (or light).

4. There is a flow of the wine of Godly knowledge,

 A place of blessing is this Garden of unsatiated drinkers?

5. Are there the fruits of faith here or the holy trees of love!

 What garden is this of holy plants of light.

6. Those having a heart call him the leader of lovers,

 This garden, O'lovers, belongs to the same guide of the way-farers (of the path of the love,

7. The offering of faithful devotion are these flowers of sincerity,

 A present to Razzaq, O' Hasrat! is this garden of my verses.

* Maulana Anwar was the ancestor of the line of divines of Frangi Mahal. The cemetry of the family is known as '*Garden of Anwar*'.

The line of these divines is as follows:—Moulana Abdul Bari—Moulaan Abdul Wahab—Moulana Abdul Razzaq—Moulana Abdul Wali Moulana Anwar.

(۸۶) ۱—وہ شوخ عجب کیا ھے مجھسے جو نہین واقف
گمناموں سے ھوتا ھے کوئي بھي کہین واقف
۲—ھم عشق کے بندونکو اسلام سے کیا مطلب
اس بات سے خود ھوگا وہ دشمن دین واقف
۳—تقریب محبت کي کیا خوب وہ تھي ساعت
جس وقت ھوا مجھسے وہ ماہ جبین واقف
۴—ناکامي بیحد کا رھتا ھے کرم ھمپر
ھم درد کے خوگر ھین درمان سے نہین واقف
۵—بیکار تو اے دولت حسرت کو نہ دے لالچ
ھے تیرے بکھیڑون سے یہ خاک نشین واقف

---

(86) 1. No wonder if that mischievous beloved does not know you.

Has any one ever known the people unknown to fame?

2. There is nothing of Islam in us : we are the slaves of love.

That enemy of faith also must be knowing this.

3. What auspicious moment was that for love-making

When that beautiful beloved became acquainted with me.

4. Unbounded despair is always kind to me.

Familiar are we with pain, we do not know the remedy.

5. Do not, O'wealth, seduce Hasrat in vain!

That humble man knows your entanglements.

(۸۷) ۱—وہ تو کردین مرا قصور معاف

میں هي کہتا نہیں حضور معاف

۲—میں هون تیري جفا سے بهي راضي

شکوۂ عقل بے شعور معاف

۳—سادگي هم گناہ گارون کي

سب کرا لائیگي قصور معاف

۴—هو فرو کچهہ تو انتظار کي آگ

گریۂ شوق ناصبور معاف

۵—ان کے قدمونپہ گر بهي جا حسرت

یون نہ هوگا ترا قصور معاف

---

(87) 1. He may excuse my crime,

But it is I who will not say, "Pardon me."

2. Contented am I even with your tyranny.

Excuse the murmur of ill-mannered wisdom.

3, The very simplicity of sinners like us

Will get all sins excused.

4. That the heat of anxious waiting may subside a little,

Pardon the tears of impatient desire.

5. Fall on his feet, O'Hasrat!

Your crime will not be excused otherwise.

(۸۸) ۱- احباب سے مخصوص نہ اغیار پہ موقوف

عیش دوجہاں ہے کرم یار پہ موقوف

۲-کر سکتے ہیں خاموش بھي ہم دین کي خدمت

یعني یہ نہیں شورش اخبار پہ موقوف

۳-قوموں کي ترقي کے ہیں کچھہ اور ہي اسباب

جو ڈاک پہ موقوف نہ ہیں تار پہ موقوف

۴-آسان نہیں اقوال سے اخراج نتائج

یہ بات ہے کچھہ دانش آثار پہ موقوف

۵-منصور کي سولي پہ نمایاں ہوئي عظمت

ہے طنطنۂ اہل رضا دار پہ موقوف

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(88) 1. Related with friends, nor devoted for others,

The happiness of both the world depends on the kindness of the friend.

2. We can serve our faith, even silently.

That is to say, it does not depend on any agitation of newspapers.

3. The causes of national progress are elsewhere.

They neither depend on the post nor on the telegraph.

4. It is not easy to take inferences from the sayings.

This thing depends on the knowledge of the traditions.

5. The greatness of Mansore was demonstrated on the halter,

The grandeur of the submissive to the will of God depends on the rope.

۶—قوت کي جو پوچھو تو یه هوتي هے همیشه

اقوام میں افراد کے ایثار په موقوف

۷—کیا چیز هے حسرت غم جانان کي فراغت

جس کا هے بیان میرے دل زار په موقوف

---

(۸۹) ۱—وصل کي شب رواں هے سوے فراق

بس گئي لو هوا میں بوے فراق

۲—خود هیں وہ جان آرزوے وصال

"یاد" هے انکي آبروے فراق

۳ خرمیہاے وصل یار کے بعد

اب دکھائے خدا نه روے فراق

---

6. If you ask about the strength of the nations,

It always depends on the sacrifices of the individuals.

7. The contentment of love's grief was surprising O'Hasrat.

The expression of it rests with my unhappy heart.

---

(89) 1. The night of embrace passes on towards separation,

Lo! The wind became saturated with the odour of separation,

2. Himself is he the life of the desire of embrace,

His recollection is the honour of his separation.

3. After the enjoyment of the friend's embrace,

God may not show me the face of separation.

۴—پھر افزائش سرور وصال

شوق کو پھر ھے جستجوئے فراق

۵—غافل عہد عیش سے حسرت

بڑہ کے ھے شور ھائے ھوئے فراق

—— ——

(۹۰) ۱—تجھہ سے ھے حسن و جمال دوجہان کي رونق

اے تري ياد مرے خانۂ جان کي رونق

۲—ياد مين اُس گل رعنا کے جو نکلے آنسو

بنگئے ديدۂ خونابہ فشان کي رونق

۳—جاگزين جب سے ھوئي تيري محبت دل مين

بڑہ گئي اور بھي اس جنس گران کي رونق

---

4. In order to increase the pleasure of embrace,

Desire is again seeking separation.

5, Louder than the revelry of the time of embrace, O'Hasrat!

Is the noise of cries and sighs of separation.

—— ——

(90) 1. From you are bright the beauty and the grace of both the worlds.

Your recollection is the light of my soul's abode!

2. Tears coming out in recollection of that flower of beauty

Became the decoration of blood-emitting eyes,

3. From the time that your love was engrained in my heart

The worth of this dear commodity was further increased.

۴—مقدم یار کي آنکھون مین بسي ھے جو بہار
قابل دید ھے چشم نگران کي رونق

۵—ھر طرف رندي و مستي کا نہودار ھے رنگ
ھے خرابي سے خرابات مغان کي رونق

۶—کیا نہین شوق شہادت کو یہ کافي اعزاز
کہ مرا سر ھے ترے نوک سنان کي رونق

۷—شعر سے تیرے ھوئي مصحفي و میر کے بعد
تازہ حسرت اثر و حسن بیان کي رونق

---

4. The scene of the friend's arrival is still before the eyes,
   The sight of waiting eyes is worth seeing.

5. Scenes of unruliness and revelry are demonstrated
   everywhere,
   The life of drinking dens depends on their disruption.

6. Is it not a sufficient honour for the craving of
   martyrdom?
   That my head decorates the point of your spear .

7. The brightness of effect and beauty of expression
   Was renewed with your verses, O'Hasrat! after Mushafi
   and Meer.

(۹۱) ۱--کیون نہو اپنے اشتیاق مین فرق

آگیا آپکے مذاق مین فرق

۲--مجھہ سیہ بخت کے لئے نرھا

روز ھجر و شب فراق مین فرق

۳--یاد رھنے لگي تري ھردم

آگیا صدمۂ فراق مین فرق

۴ - جب ملے وہ ملي نظر سے نظر

نہ پڑا حسن اتفاق مین فرق

---

(91) 1. Why not my longing should change ?

Since your taste is altered.

2. Ill-fated that I am, for me was nullified

The difference between the day of separation and the night of embrace

3. Your recollection has taken a permanent root.

They shock of separation got a relief thereby.

4. When he met, my eyes faced with his

Never was this happy coincidence omitted.

۵—وہ جفاکار اور وفا حسرت

تیرے ابتک نہیں مراق میں فرق

---

(۹۲) ۱—نہ سنا اُس نے کچھہ بیانِ فراق

رہ گئے یوں ہی کشتگان فراق

۲—اک فسانہ ہے غم کا وہ بھي طویل

نہ سنیں آپ داستان فراق

۳—خواهش دل ہے میزبان امید

وہ جو ہیں آج میہمان فراق

---

5. Do you expect faith from that tyrant?

Your madness, O'Hasrat! is still unabated.

---

(92) 1. He did not hear anything of the story of separation.

Those struck by the grief were unsuccessful.

2. It is a tale, and a long tale of grief,

Do not try to hear the story of separation.

3. Hope is the guest of the craving of heart,

Since he is the guest of separation to-day.

۴—هردم آنے سے یاد بھي تیري

هوگئی هے مزاج دان فراق

۵—کچھه خیال وصال یار کے ساتھه

اور بھي بڑہ گئي هے شان فراق

۶— وہ بھي اب هم سے هو رهے هین جدا

جن کي نسبت نہ تھا گمان فراق

۷—کب وہ آتے هین دیکھئے حسرت

ختم هوتا هے کب زمان فراق

---

4. Your recollection, by occasional visits,

 Has become familier with separation.

5. Coupled with the idea of the embrace of the friend

 The value of separation was further increased.

6. Even they are leaving us

 From whom there was not the least idea of separation.

7. Let us see when he comes, O'Hasrat!

 And when the time of separation ends.

(۹۳) ۱—محروم طرب هے دل دلگیر ابھی تک

باقي هے ترے عشق کي تاثیر ابھي تک

۲—اکبار سني تھي سو مرے دل مین هے موجود

اے جان تمنا تري تقریر ابھي تک

۳—سیکھي تھي جو آغاز محبت مین قلم نے

باقي هے وہ رنگینئي تحریر ابھي تک

۴—کہنے کو تو مین بھول گیا هون مگر اے یار

هے خانۂ دل مین تري تصویر ابھي تک

---

(93) 1. The heavy heart is still deprived of pleasure,

The effect of your love still remains.

2. Your conversation, O soul of my longing!

I heard it once and I still retain in my heart.

3. What the pen learnt in the beginning of love,

That beauty of writing it still retains.

4. Although apparently I have forgotten, yet O'friend!

In the abode of my heart there is still your figure.

۵—تھے حق پہ وہ بیشک کہ نہوتے تو نہوتا

دنیا مین بپا ماتم شبیر ابھي تک

۶—گذرے بہت اُستاد مگر رنگ اثر مین

بیمثل هے حسرت سخن میر ابھي تک

---

(۹۴) ۱—دل تیري طلب مین رهے بیتاب کہان تک

اے بیخبر اے دشمن احباب کہان تک

۲—اب مین هون خنک جلوۂ مہتاب کا خواهان

نظارۂ خورشید جہانتاب کہان تک

---

5. On the right he was, for if otherwise,

A world would not have mourned for Shabbir.

(Husain, maternal grand-son of the Prophet.)

6. Many masterly poets have gone before, but in beauty of expression,

The verses of Meer, O'Hasrat, are still unparalelled.

---

(94) 1. How long should the heart remain anxious to have you?

How long O'callous!, O'enemy of the friend!

2. I wish to have now the cold light of moon.

How long this watching of the burning sun?

۳—ھے کب سے مہیائے جفا گردش گردون
بیدار ھو اے محو طرب خواب کہان تک

۴—ھٹنے سے رھین شوق کي بیباک نگاھین
شرمائیگي وہ نرگس سیراب کہان تک

۵ محروم ھے ابتک ترے دیدار سے حسرت
آنکھون کي یہ پابندي آداب کہان تک

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(۹۴) ۱— چاھت مري چاھت ھي نہین آپ کے نزدیک
کچھہ میري حقیقت ھی نہین آپکے نزدیک

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3. For long the sky has been inclined to oppress.
   Awake! O'entangled in luxuries! How long this sleep?

4. The audacious eye of desire would not turn aside.
   How long, will that refreshing wink remain shy?

5. Hasrat is deprived of seeing you upto this time.
   How long the eyes will be forced to observe the rule of etiquette?

———

(95) 1. My love is not a love in your eyes.
   Mine is no worth before you.

۲—وہ بات بھي ممکن ھے جو دلدار ھو دلبر
جسکي کوئي صورت ھي نہين آپکے نزديک

۳—تعزير کے لائق بھي ھے خواھش مرے دلکي
درخورد ملامت ھي نہين آپکے نزديک

۴ - کيا حال کہے کوئي کہ دربان کے ستم سے
آنے کي اجازت ھي نہين آپکے نزديک

۵—اگلي سي نہ راتين ھين نہ گھاتين ھين نہ باتين
کيا اب مين وہ حسرت ھي نہين آپکے نزديک

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2. It is possible that those who exploite the heart may
   even sympathic with it.

   Although you consider it absolutely impossible.

3. The desire of my heart deserves punishment as well.

   An abuse from you is not sufficient.

4. How can one tell the tale of this misery, when the
   gate-keeper

   Does not permit any one to approach you.

5. Those nights and tricks and whispers are no more

   As if Hasrat is not the same Hasrat before you.

کتب مصنفہ و مولفہ مولانا حسرت موہانی بی اے

ایڈیٹر اردوے معلی و تذکرۃالشعراء

دیوان حسرت مکمل مشتمل بر دیوان حسرت موہانی حصہ اول دوم - سوم - چہارم - جسکا پانچواں ایڈیشن اسی ماہ مین چھپکر تیار ہوا ہے اور پہلے چار مرتبہ اردو زبان کے قریب قریب کل رسالون اور اخبارون مین شائع ہوکر عام طور پر مشہور و مقبول ہوچکا ہے—قیمت فیجلد ۱ روپیہ

دیوان غالب اُردو مع **شرح حسرت موہانی** دیوان غالب کی یہ مشہور اور قابل دید شرح جسکا پانچوان ایڈیشن حال ہی مین چھپکر تیار ہوا ہے مع مقدمہ مفید مشتمل بر حالات غالب و تنقید کلام غالب—قیمت فیجلد ۱ روپیہ

حالات حسرت یعنی سوانحعمری مولانا حسرت موہانی مع تصویر حسرت مرتبۂ مولانا عارف ہسوی قابل دید—قیمت فیجلد ۸ آنہ

انتخاب دواوین حصہ پنجم - یعنی مجموعہ انتخاب دیوان - ولی دکھنی - شاہ مبارک آبرو.قاضی محمد صادق خان اختر - میر انشاء اللہ خان انشاء - خواجہ میر درد - واجد علی شاہ اختر شاہ اودہ مولوی سید علی حیدر نظم طباطائی - طاہر فرخ‌آبادی مولوی سیدعلی محمد شاہ عظیم‌آبادی وغیرہ وغیرہ ۱ روپیہ

انتخاب دیوان حسرت موہانی—قیمت ۸ آنہ

خطبۂ صدارت آل انڈیا مسلم لیگ منعقدۂ احمدآباد ۲۰ دسمبر سنہ ۱۹۲۱ء از مولانا حسرت موہانی جسپر ۱۸ اپریل کو دفعہ ۱۲۴ الف و ۱۲۱ کے ماتحت گرفتار کرکے مقدمہ چلایا گیا قیمت ۴ آنہ

مسدس جنگی کریما—مع تصویر مصنف محمد عبدالحمید حمید ۵ آنہ

گلستان ادب یعنی اردو زبان کے مشہور اور مستند انشاء پردازون اور شاعرون کے بہترین نثر و نظم کلام کا دلچسپ مجموعہ—قیمت ۱۲ آنہ

نوٹ—تاجرون کے ساتھہ خاص رعایت یعنی ۳۳ فیصدی کمیشن علاوہ محصول ڈاک

المشتہر—بیگم حسرت موہانی حسرت روڈ کانپور

Books compiled by Maulana Hasrat Mohani.

Diwan Hasrat is four parts complete reprinted for the 5th issue. ... 1 0 0

Commentary on Ghalib, the wellknown commentary on Ghalib's Urdu pretical works re-printed for the 5th issue just out of the Press ... 1 0 0

Halat Hasrat. A life stetch of Maulana Hasrat Mohani with a portrait, by Maulana Arif Hasvi ... 0 8 0

Tezkerat-usshora. Part I ... 0 8 0
Part II & III ... 1 0 0

Intikhab Diwan Hasrat Mohani. ... 0 8 0

Intikhab Dawawin. A selection from Wali of Deccan Shah Mubarak Abru, Qazi Mohd. Sadiq Khan Akhtar, Mir Inshallah Khan Insha, Mirza Qadir Baksh Sabir of Delhi, Khawaja Mir Dard and others ... 1 0 0

Presidental Address, of the All-India Muslim league by Maulana Hasrat Mohani which caused Maulana's in car caration under Sections 121 & 124 A. I. P. C. ... 0 4 0

OTHER BOOKS IN STOCK.

Maulud Mustafai ... 0 4 0
Shahadat Nama ... 0 3 0
Risala Wahdatul Wajud ... 0 1 6
Risala Tanqihul Ibadat ... 0 6 0
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Diwan Juraat ... 0 5 0
Musaddas Jangi Karima ... 0 5 0
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To be had of Begum Hasrat, Mohani, Hasrat Road Cawnpore.